

CHAPTER XVII.

ANIMISM—(*continued*).

Polytheism comprises a class of Great Deities, ruling the course of Nature and the life of Man—Childbirth-god—Agriculture-god—War-god—God of the Dead—First Man as Divine Ancestor—Dualism; its rudimentary and unethetical nature among low races; its development through the course of culture—Good and Evil Deity—Doctrine of Divine Supremacy, distinct from, while tending towards, the doctrine of Monotheism—Idea of a Highest or Supreme Deity evolved in various forms; its place as completion of the Polytheistic system and outcome of the Animistic philosophy; its continuance and development among higher nations—General survey of Animism as a Philosophy of Religion—Recapitulation of the theory advanced as to its development through successive stages of culture; its primary phases best represented among the lower races, while survivals of these among the higher races mark the transition from savage through barbaric to civilized faiths—Transition of Animism in the History of Religion; its earlier and later stages as a Philosophy of the Universe; its later stages as the principle of a Moral Institution.

POLYTHEISM acknowledges, beside great fetish-deities like Heaven and Earth, Sun and Moon, another class of great gods whose importance lies not in visible presence, but in the performance of certain great offices in the course of Nature and the life of Man. The lower races can furnish themselves with such deities, either by giving the recognized gods special duties to perform, or by attributing these functions to beings invented in divine personality for the purpose. The creation of such divinities is however carried to a much greater extent in the complex systems of the higher polytheism. For a compact group of examples showing to what different ideas men will resort for a deity to answer a special end, let us take the deity presiding over

PRIMITIVE CULTURE.

PRIMITIVE CULTURE:

RESEARCHES INTO THE DEVELOPMENT OF MYTHOLOGY, PHILOSOPHY,
RELIGION, LANGUAGE, ART, AND CUSTOM.

BY

EDWARD B. TYLOR, D.C.L., LL.D., F.R.S.,

READER IN ANTHROPOLOGY IN THE UNIVERSITY OF OXFORD,
AUTHOR OF 'RESEARCHES INTO THE EARLY HISTORY OF MANKIND,' ETC.

'Ce n'est pas dans les possibilités, c'est dans l'homme même qu'il faut étudier l'homme:
il ne s'agit pas d'imaginer ce qu'il aurait pu ou dû faire, mais de regarder ce qu'il fait.'

—DE BROSSES.

IN TWO VOLUMES.

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HAVING thus traced upward from the lower levels of culture the opinions of mankind as to the souls, spirits, ghosts, or phantoms, considered to belong to men, to the lower animals, to plants, and to things, we are now prepared to investigate one of the great religious doctrines of the world, the belief in the soul's continued existence in a Life after Death. Here let us once more call to mind the consideration which cannot be too strongly put forward, that the doctrine of a Future Life as held by the lower races is the all but necessary outcome of savage Animism. The evidence that the lower races believe the figures of the dead seen in dreams and visions to be their surviving souls, not only goes far to account for the comparative universality of their belief in the continued existence of the soul after the death of the body, but it gives the key to many of their speculations on the nature of this existence, speculations

rational enough from the savage point of view, though apt to seem far-fetched absurdities to moderns in their much changed intellectual condition. The belief in a Future Life falls into two main divisions. Closely connected and even largely overlapping one another, both world-wide in their distribution, both ranging back in time to periods of unknown antiquity, both deeply rooted in the lowest strata of human life which lie open to our observation, these two doctrines have in the modern world passed into wonderfully different conditions. The one is the theory of the Transmigration of Souls, which has indeed risen from its lower stages to establish itself among the huge religious communities of Asia, great in history, enormous even in present mass, yet arrested and as it seems henceforth unprogressive in development; but the more highly educated world has rejected the ancient belief, and it now only survives in Europe in dwindling remnants. Far different has been the history of the other doctrine, that of the independent existence of the personal soul after the death of the body, in a Future Life. Passing onward through change after change in the condition of the human race, modified and renewed in its long ethnic course, this great belief may be traced from its crude and primitive manifestations among savage races to its establishment in the heart of modern religion, where the faith in a future existence forms at once an inducement to goodness, a sustaining hope through suffering and across the fear of death, and an answer to the perplexed problem of the allotment of happiness and misery in this present world, by the expectation of another world to set this right.

In investigating the doctrine of Transmigration, it will be well first to trace its position among the lower races, and afterwards to follow its developments, so far as they extend in the higher civilization. The temporary migration of souls into material substances, from human bodies down to morsels of wood and stone, is a most important part of the lower psychology. But it does not relate to the continued

existence of the soul after death, and may be more conveniently treated of elsewhere, in connexion with such subjects as dæmoniactal possession and fetish-worship. We are here concerned with the more permanent tenancy of souls for successive lives in successive bodies.

Permanent transition, new birth, or re-incarnation of human souls in other human bodies, is especially considered to take place by the soul of a deceased person animating the body of an infant. North American Indians of the Algonquin districts, when little children died, would bury them by the wayside, that their souls might enter into mothers passing by, and so be born again.¹ In North-West America, among the Tacullis, we hear of direct transfusion of soul by the medicine-man, who, putting his hands on the breast of the dying or dead, then holds them over the head of a relative and blows through them; the next child born to this recipient of the departed soul is animated by it, and takes the rank and name of the deceased.² The Nutka Indians not without ingenuity accounted for the existence of a distant tribe speaking the same language as themselves, by declaring them to be the spirits of their dead.³ In Greenland, where the wretched custom of abandoning and even plundering widows and orphans was tending to bring the whole race to extinction, a helpless widow would seek to persuade some father that the soul of a dead child of his had passed into a living child of hers, or *vice versâ*, thus gaining for herself a new relative and protector.⁴ It is mostly ancestral or kindred souls that are thought to enter into children, and this kind of transmigration is therefore from the savage point of view a highly philosophical theory, accounting as it does so well for the general resemblance between parents and children, and even for the more special

¹ Brebeuf in 'Rel. des Jés. dans la Nouvelle France,' 1635, p. 130; Charlevoix, 'Nouvelle France,' vol. vi. p. 75. See Brinton, p. 253.

² Waitz, vol. iii. p. 195, see pp. 198, 213.

³ Mayne, 'British Columbia,' p. 181.

⁴ Cranz, 'Grönland,' pp. 248, 258, see p. 212. See also Turner, 'Polynesia,' p. 353; Meiners, vol. ii. p. 793.

phenomena of atavism. In North-West America, among the Koloshes, the mother sees in a dream the deceased relative whose transmitted soul will give his likeness to the child;¹ and in Vancouver's Island in 1860 a lad was much regarded by the Indians because he had a mark like the scar of a gun-shot wound on his hip, it being believed that a chief dead some four generations before, who had such a mark, had returned.² In Old Calabar, if a mother loses a child, and another is born soon after, she thinks the departed one to have come back.³ The Wanika consider that the soul of a dead ancestor animates a child, and this is why it resembles its father or mother;⁴ in Guinea a child bearing a strong resemblance, physical or mental, to a dead relative, is supposed to have inherited his soul;⁵ and the Yorubas, greeting a new-born infant with the salutation, 'Thou art come!' look for signs to show what ancestral soul has returned among them.⁶ Among the Khonds of Orissa, births are celebrated by a feast on the seventh day, and the priest, divining by dropping rice-grains in a cup of water, and judging from observations made on the person of the infant, determines which of his progenitors has reappeared, and the child generally at least among the northern tribes receives the name of that ancestor.⁷ In Europe the Lapps repeat an instructive animistic idea just noticed in America; the future mother was told in a dream what name to give her child, this message being usually given by the very spirit of the deceased ancestor, who was about to be incarnate in her.⁸ Among the lower races generally the

¹ Bastian, 'Psychologie,' p. 28.

² Bastian, 'Zur vergl. Psychologie,' in Lazarus and Steinthal's 'Zeitschrift,' vol. v. p. 160, &c., also Papuas and other races.

³ Burton, 'W. & W. fr. W. Afr.' p. 376.

⁴ Krapf, 'E. Afr.' p. 201.

⁵ J. L. Wilson, 'W. Afr.' p. 210; see also R. Clarke, 'Sierra Leone,' p. 159; Burton, 'Dahome,' vol. ii. p. 158.

⁶ Bastian, l. c.

⁷ Macpherson, p. 72; also Tickell in 'Journ. As. Soc. Bengal,' vol. ix. pp. 793, &c.; Dalton in 'Tr. Eth. Soc.' vol. vi. p. 22 (similar rite of Mundas and Oraons).

⁸ Klemm, 'Culturgeschichte,' vol. iii. p. 77.

renewal of old family names by giving them to new-born children may always be suspected of involving some such thought. The following is a curious pair of instances from the two halves of the globe. The New Zealand priest would repeat to the infant a long list of names of its ancestors, fixing upon that name which the child by sneezing or crying when it was uttered, was considered to select for itself; while the Cheremiss in Russia would shake the baby till it cried, and then repeat names to it, till it chose itself one by leaving off crying.¹

The belief in the new human birth of the departed soul, which has even led West African negroes to commit suicide when in distant slavery, that they may revive in their own land, in fact amounts among several of the lower races to a distinct doctrine of an earthly resurrection. One of the most remarkable forms which this belief assumes is when dark-skinned races, wanting some reasonable theory to account for the appearance among them of human creatures of a new strange sort, the white men, and struck with their pallid deathly hue combined with powers that seem those of superhuman spiritual beings, have determined that the manes of their dead must have come back in this wondrous shape. The aborigines of Australia have expressed this theory in the simple formula, 'Blackfellow tumble down, jump up Whitefellow.' Thus a native who was hanged years ago at Melbourne expressed in his last moments the hopeful belief that he would jump up Whitefellow, and have lots of sixpences. The doctrine has been current among them since early days of European intercourse, and in accordance with it they habitually regarded the Englishmen as their own deceased kindred, come back to their country from an attachment to it in a former life. Real or imagined likeness completed the delusion, as when

¹ A. S. Thomson, 'New Zealand,' i. 118; see Shortland, 'Traditions,' p. 145; Turner, 'Polynesia,' p. 353; Bastian, 'Mensch,' vol. ii. p. 279; see also p. 276 (Samoyeds). Compare Charlevoix, 'Nouvelle France,' vol. v. p. 426; Steller, 'Kamtschatka,' p. 353; Kracheninnikow, p. 117. See Plath, 'Rel. der alten Chinesen,' ii. p. 98.

Sir George Grey was hugged and wept over by an old woman who found in him a son she had lost, or when a convict, recognized as a deceased relative, was endowed anew with the land he had possessed during his former life. A similar theory may be traced northward by the Torres Islands to New Caledonia, where the natives thought the white men to be the spirits of the dead who bring sickness, and assigned this as their reason for wishing to kill white men.¹ In Africa, again, the belief is found among the Western negroes that they will rise again white, and the Bari of the White Nile, believing in the resurrection of the dead on earth, considered the first white people they saw as departed spirits thus come back.²

Next, the lower psychology, drawing no definite line of demarcation between souls of men and of beasts, can at least admit without difficulty the transmission of human souls into the bodies of the lower animals. A series of examples from among the native tribes of America, will serve well to show the various ways in which such ideas are worked out. The Ahts of Vancouver's Island consider the living man's soul able to enter into other bodies of men and animals, going in and out like the inhabitant of a house. In old times, they say, men existed in the forms of birds, beasts, and fishes, or these had the spirits of the Indians in their bodies; some think that after death they will pass again into the bodies of the animals they occupied in this former state.³ In another district of North-West

¹ Grey, 'Australia,' vol. i. p. 301, vol. ii. p. 363 [native's accusation against some foreign sailors who had assaulted him, '*djanga* Taal-wurt kyle-gut bomb-gur,'—'one of the dead struck Taal-wurt under the ear,' &c. The word *djanga* = the dead, the spirits of deceased persons (see Grey, 'Vocab. of S. W. Australia'), had come to be the usual term for a European]. Lang. 'Queensland,' pp. 34, 336; Bonwick, 'Tasmanians,' p. 183; Scherzer, 'Voy. of Novara,' vol. iii. p. 34; Bastian, 'Psychologie,' p. 222, 'Mensch,' vol. iii. pp. 362-3, and in Lazarus and Steinthal's 'Zeitschrift,' l. c.; Turner, 'Polynesia,' p. 424.

² Römer, 'Guinea,' p. 85; Brun-Rollet, 'Nil Blanc,' &c. p. 234.

³ Sproat, 'Savage Life,' ch. xviii., xix., xxi. Souls of the dead appear in dreams, either in human or animal forms, p. 174. See also Brinton, p. 145.

America, we find Indians believing the spirits of their dead to enter into bears, and travellers have heard of a tribe begging the life of a wrinkle-faced old she grizzly bear as the recipient of the soul of some particular grandam, whom they fancied the creature to resemble.¹ So, among the Esquimaux, a traveller noticed a widow who was living for conscience' sake upon birds, and would not touch walrus-meat, which the angekok had forbidden her for a time, because her late husband had entered into a walrus.² Among other North American tribes, we hear of the Powhatans refraining from doing harm to certain small wood-birds which received the souls of their chiefs;³ of Huron souls turning into turtle-doves after the burial of their bones at the Feast of the Dead;⁴ of that pathetic funeral rite of the Iroquois, the setting free a bird on the evening of burial, to carry away the soul.⁵ In Mexico, the Tlascalans thought that after death the souls of nobles would animate beautiful singing birds, while plebeians passed into weasels and beetles and such like vile creatures.⁶ So, in Brazil, the Içannas say that the souls of the brave will become beautiful birds feeding on pleasant fruits, but cowards will be turned into reptiles.⁷ Among the Abipones we hear of certain little ducks which fly in flocks at night, uttering a mournful hiss, and which fancy associates with the souls of the dead;⁸ while in Popayan it is said that doves were not killed, as inspired by departed souls.⁹ Lastly, transmigration into brutes is also a received doctrine in South America, as when a missionary heard a Chiriquane woman of western

¹ Schoolcraft, 'Indian Tribes,' part iii. p. 113.

² Hayes, 'Arctic Boat Journey,' p. 198.

³ Brinton, 'Myths of New World,' p. 102.

⁴ Brebeuf in 'Rel. des. Jés.' 1636, p. 104.

⁵ Morgan, 'Iroquois,' p. 174.

⁶ Clavigero, 'Messico,' vol. ii. p. 5.

⁷ Martius, 'Ethnog. Amer.' vol. i. p. 602; Markham in 'Tr. Eth. Soc.' vol. iii. p. 195.

⁸ Dobrizhoffer, 'Abipones,' vol. ii. pp. 74, 270.

⁹ Coreal in Brinton, l. c. See also J. G. Müller, pp. 139 (Natchez), 223 (Caribs), 402 (Peru).

Brazil say of a fox, 'May not that be the spirit of my dead daughter?'¹

In Africa, again, mention is made of the Maravi thinking that the souls of bad men became jackals, and of good men snakes.² The Zulus, while admitting that a man may turn into a wasp or lizard, work out in the fullest way the idea of the dead becoming snakes, a creature whose change of skin has so often been associated with the thought of resurrection and immortality. It is especially certain green or brown harmless snakes, which come gently and fearlessly into houses, which are considered to be 'amatongo' or ancestors, and therefore are treated respectfully, and have offerings of food given them. In two ways, the dead man who has become a snake can still be recognized; if the creature is one-eyed, or has a scar or some other mark, it is recognized as the 'itongo' of a man who was thus marked in life; but if he had no mark, the 'itongo' appears in human shape in dreams, thus revealing the personality of the snake.³ In Guinea, monkeys found near a graveyard are supposed to be animated by the spirits of the dead, and in certain localities monkeys, crocodiles, and snakes, being thought men in metempsychosis, are held sacred.⁴ It is to be borne in mind that notions of this kind may form in barbaric psychology but a portion of the wide doctrine of the soul's future existence. For a conspicuous instance of this, let us take the system of the Gold-Coast negroes. They believe that the 'kla' or 'kra,' the vital soul, becomes at death a 'sisa' or ghost, which can remain in the house with the body, plague the living, and cause sickness, till it departs or is driven by the sorcerer to the bank of the River Volta, where the ghosts build themselves houses and dwell. But they can and do come back from

¹ Chomé in 'Lettres Edif.' vol. viii.; see also Martius, vol. i. p. 446.

² Waitz, vol. ii. p. 419 (Maravi).

³ Callaway, 'Rel. of Amazulu,' p. 196, &c.; Arbousset and Daumas, p. 237.

⁴ J. L. Wilson, 'W. Afr.' pp. 210, 218. See also Brun-Rollet, pp. 200, 234; Meiners, vol. i. p. 211.

this Land of Souls. They can be born again as souls in new human bodies, and a soul who was poor before will now be rich. Many will not come back as men, but will become animals. To an African mother who has lost her child, it is a consolation to say, 'He will come again.'¹

In higher levels of culture, the theory of re-embodiment of the soul appears in strong and varied development. Though seemingly not received by the early Aryans, the doctrine of migration was adopted and adapted by Hindu philosophy, and forms an integral part of that great system common to Brahmanism and Buddhism, wherein successive births or existences are believed to carry on the consequences of past and prepare the antecedents of future life. To the Hindu the body is but the temporary receptacle of the soul, which, 'bound in the chains of deeds' and 'eating the fruits of past actions,' promotes or degrades itself along a series of embodiments in plant, beast, man, deity. Thus all creatures differ rather in degree than kind, all are akin to man, an elephant or ape or worm may once have been human, and may become human again, a pariah or barbarian is at once low-caste among men and high-caste among brutes. Through such bodies migrate the sinful souls which desire has drawn down from primal purity into gross material being; the world where they do penance for the guilt incurred in past existences is a huge reformatory, and life is the long grievous process of developing evil into good. The rules are set forth in the book of Manu how souls endowed with the quality of goodness acquire divine nature, while souls governed by passion take up the human state, and souls sunk in darkness are degraded to brutes. Thus the range of migration stretches downward from gods and saints, through holy ascetics, Brahmans, nymphs, kings, counsellors, to actors, drunkards, birds, dancers, cheats, elephants, horses, Sudras, barbarians, wild beasts, snakes, worms, insects, and inert things. Obscure as the relation mostly is between the crime and its punishment in a new

¹ Steinhauser in 'Mag. der Evang. Miss.' Basel, 1856, No. 2, p. 135.

life, there may be discerned through the code of penal transmigration an attempt at appropriateness of penalty, and an intention to punish the sinner wherein he sinned. For faults committed in a previous existence men are afflicted with deformities, the stealer of food shall be dyspeptic, the scandal-monger shall have foul breath, the horse-stealer shall go lame, and in consequence of their deeds men shall be born idiots, blind, deaf and dumb, misshaped, and thus despised of good men. After expiation of their wickedness in the hells of torment, the murderer of a Brahman may pass into a wild beast or pariah; he who adulterously dishonours his guru or spiritual father shall be a hundred times re-born as grass, a bush, a creeper, a carrion bird, a beast of prey; the cruel shall become blood-thirsty beasts; stealers of grain and meat shall turn into rats and vultures; the thief who took dyed garments, kitchen-herbs, or perfumes, shall become accordingly a red partridge, a peacock, or a musk-rat. In short, 'in whatever disposition of mind a man accomplishes such and such an act, he shall reap the fruit in a body endowed with such and such a quality.'¹ The recognition of plants as possible receptacles of the transmigrating spirit well illustrates the conception of souls of plants. The idea is one known to lower races in a district of the world which has been under Hindu influence. Thus we hear among the Dayaks of Borneo of the human soul entering the trunks of trees, where it may be seen damp and blood-like, but no longer personal and sentient, or of its being re-born from an animal which has eaten of the bark, flower, or fruit;² and the Santals of Bengal are said to fancy that uncharitable men and childless women are eaten eternally by worms and snakes, while the good enter into fruit-bearing trees.³ But it is an open question how far these and the Hindu

¹ Manu, xi. xii. Ward, 'Hindoos,' vol. i. p. 164, vol. ii. pp. 215, 347-52.

² St. John, 'Far East,' vol. i. p. 181; Perelaer, 'Ethnog. Besch. der Dajak.' p. 17.

³ Hunter, 'Rural Bengal,' p. 210. See also Shaw in 'As. Res.' vol. iv. p. 46 (Rajmahal tribes).

ideas of vegetable transmigration can be considered as independent. A curious commentary on the Hindu working out of the conception of plant-souls is to be found in a passage in a 17th century work, which describes certain Brahmans of the Coromandel Coast as eating fruits, but being careful not to pull the plants up by the roots, lest they should dislodge a soul; but few, it is remarked, are so scrupulous as this, and the consideration has occurred to them that souls in roots and herbs are in most vile and abject bodies, so that if dislodged they may become better off by entering into the bodies of men or beasts.¹ Moreover, the Brahmanic doctrine of souls transmigrating into inert things has in like manner a bearing on the savage theory of object-souls.²

Buddhism, like the Brahmanism from which it seceded, habitually recognized transmigration between superhuman and human beings and the lower animals, and in an exceptional way recognized a degradation even into a plant or a thing. How the Buddhist mind elaborated the doctrine of metempsychosis, may be seen in the endless legends of Gautama himself undergoing his 550 births, suffering pain and misery through countless ages to gain the power of freeing sentient beings from the misery inherent in all existence. Four times he became Maha Brahma, twenty times the dewa Sekra, and many times or few he passed through such stages as a hermit, a king, a rich man, a slave, a potter, a gambler, a curer of snake bites, an ape, an elephant, a bull, a serpent, a snipe, a fish, a frog, the dewa or genius of a tree. At last, when he became the supreme Buddha, his mind, like a vessel overflowing with honey, overflowed with the ambrosia of truth, and he proclaimed his triumph over life:—

¹ Abraham Roger, 'La Porte Ouverte,' Amst. 1670, p. 107.

² Manu, xii. 9: 'çarirajaih karmmadoshaih yâti sthâvaratâm narah'—'for crimes done in the body, the man goes to the inert (motionless) state;' xii. 42, 'sthâvarah krimakîtâçha matsyâh sarpâh sakachhapâh paçavaçcha. mrigaschaiva jaghanyâ tâmasî gatih'—'inert (motionless) things, worms and insects, fish, serpents, tortoises and beasts and deer also are the last dark form.'

'Painful are repeated births.
 O house-builder ! I have seen thee,
 Thou canst not build again a house for me.
 Thy rafters are broken
 Thy roof-timbers are shattered,
 My mind is detached,
 I have attained to the extinction of desire.'

Whether the Buddhists receive the full Hindu doctrine of the migration of the individual soul from birth to birth, or whether they refine away into metaphysical subtleties the notion of continued personality, they do consistently and systematically hold that a man's life in former existences is the cause of his now being what he is, while at this moment he is accumulating merit or demerit whose result will determine his fate in future lives. Memory, it is true, fails generally to recal these past births, but memory, as we know, stops short of the beginning even of this present life. When King Bimsara's feet were burned and rubbed with salt by command of his cruel son that he might not walk, why was this torture inflicted on a man so holy ? Because in a previous birth he had walked near a dagoba with his slippers on, and had trodden on a priest's carpet without washing his feet. A man may be prosperous for a time on account of the merit he has received in former births, but if he does not continue to keep the precepts, his next birth will be in one of the hells, he will then be born in this world as a beast, afterwards as a preta or sprite ; a proud man may be born again ugly with large lips, or as a demon or a worm. The Buddhist theory of 'karma' or 'action,' which controls the destiny of all sentient beings, not by judicial reward and punishment, but by the inflexible result of cause into effect, wherein the present is ever determined by the past in an unbroken line of causation, is indeed one of the world's most remarkable developments of ethical speculation.¹

¹ Küppen, 'Religion des Buddha,' vol. i. pp. 35, 289, &c., 318 ; Barthélemy Saint-Hilaire, 'Le Bouddha et sa Religion,' p. 122 ; Hardy, 'Manual of Buddhism,' pp. 98, &c., 180, 318, 445, &c.

Within the classic world, the ancient Egyptians were described as maintaining a doctrine of migration, whether by successive embodiments of the immortal soul through creatures of earth, sea, and air, and back again to man, or by the simpler judicial penalty which sent back the wicked dead to earth as unclean beasts.¹ The pictures and hieroglyphic sentences of the Book of the Dead, however, do not afford the necessary confirmation for these statements, even the mystic transformations of the soul not being of the nature of transmigrations. Thus it seems that the theological centre whence the doctrine of moral metempsychosis may have spread over the ancient cultured religions, must be sought elsewhere than in Egypt. In Greek philosophy, great teachers stood forth to proclaim the doctrine in a highly developed form. Plato had mythic knowledge to convey of souls entering such new incarnations as their glimpse of real existence had made them fit for, from the body of a philosopher or a lover down to the body of a tyrant and usurper; of souls transmigrating into beasts and rising again to man according to the lives they led; of birds that were light-minded souls; of oysters suffering in banishment the penalty of utter ignorance. Pythagoras is made to illustrate in his own person his doctrine of metempsychosis, by recognizing where it hung in Here's temple the shield he had carried in a former birth, when he was that Euphorbos whom Menelaus slew at the siege of Troy. Afterwards he was Hermotimos, the Klazomenian prophet whose funeral rites were so prematurely celebrated while his soul was out, and after that, as Lucian tells the story, his prophetic soul passed into the body of a cock. Mikyllos asks this cock to tell him about Troy—were things there really as Homer said? But the cock replies, 'How should Homer have known, O Mikyllos? When the Trojan war was going on, he was a camel in Baktria!' ²

¹ Herod. ii. 123, see Rawlinson's Tr.; Plutarch. De Iside 31, 72; Wilkinson, 'Ancient Eg.' vol. ii. ch. xvi.

² Plat. Phædo, Timæus, Phædrus, Repub.; Diog. Laert. Empedokles xii.;

party assembled to feast on a boar has been known to throw it all away, for the meat jumped off the spit into the fire, and a piece of cotton was found in the ears, which the wise man decided to be a piece of the *ci-devant* Turk's turban.¹ Such cases, however, are exceptional. Metempsychosis never became one of the great doctrines of Christendom, though not unknown in mediæval scholasticism, and though maintained by an eccentric theologian here and there into our own times. It would be strange were it not so. It is in the very nature of the development of religion that speculations of the earlier culture should dwindle to survivals, yet be again and again revived. Doctrines transmigrate, if souls do not; and metempsychosis, wandering along the course of ages, came at last to animate the souls of Fourier and Soame Jenyns.²

Thus we have traced the theory of metempsychosis in stage after stage of the world's civilization, scattered among the native races of America and Africa, established in the Asiatic nations, especially where elaborated by the Hindu mind into its system of ethical philosophy, rising and falling in classic and mediæval Europe, and lingering at last in the modern world as an intellectual crotchet, of little account but to the ethnographer who notes it down as an item of

¹ St. Clair and Brophy, 'Bulgaria,' p. 57. Compare the tenets of the Russian sect of Dukhobortzi, in Haxthausen, 'Russian Empire,' vol. i. p. 288, &c.

² Since the first publication of the above remark, M. Louis Figuier has supplied a perfect modern instance by his book, entitled '*Le Lendemain de la Mort.*' translated into English as '*The Day after Death: Our Future Life according to Science.*' His attempt to revive the ancient belief, and to connect it with the evolution-theory of modern naturalists, is carried out with more than Buddhist elaborateness. Body is the habitat of soul, which goes out when a man dies, as one forsakes a burning house. In the course of development, a soul may migrate through bodies stage after stage, zoophyte and oyster, grasshopper and eagle, crocodile and dog, till it arrives at man, thence ascending to become one of the superhuman beings or angels who dwell in the planetary ether, and thence to a still higher state, the secret of whose nature M. Figuier does not endeavour to penetrate, 'because our means of investigation fail at this point.' The ultimate destiny of the more glorified being is the Sun; the pure spirits who form its mass of burning gases, pour out germs and life to start the course of planetary existence. (Note to 2nd edition.)

evidence for his continuity of culture. What, we may well ask, was the original cause and motive of the doctrine of transmigration? Something may be said in answer, though not at all enough for full explanation. The theory that ancestral souls return, thus imparting their own likeness of mind and body to their descendants and kindred, has been already mentioned and commended as in itself a very reasonable and philosophical hypothesis, accounting for the phenomenon of family likeness going on from generation to generation. But why should it have been imagined that men's souls could inhabit the bodies of beasts and birds? As has been already pointed out, savages not unreasonably consider the lower animals to have souls like their own, and this state of mind makes the idea of a man's soul transmigrating into a beast's body at least seem possible. But it does not actually suggest the idea. The view stated in a previous chapter as to the origin of the conception of soul in general, may perhaps help us here. As it seems that the first conception of souls may have been that of the souls of men, this being afterwards extended by analogy to the souls of animals, plants, &c., so it may seem that the original idea of transmigration was the straightforward and reasonable one of human souls being re-born in new human bodies, where they are recognized by family likenesses in successive generations. This notion may have been afterwards extended to take in re-birth in bodies of animals, &c. There are some well-marked savage ideas which will fit with such a course of thought. The half-human features and actions and characters of animals are watched with wondering sympathy by the savage, as by the child. The beast is the very incarnation of familiar qualities of man; and such names as lion, bear, fox, owl, parrot, viper, worm, when we apply them as epithets to men, condense into a word some leading feature of a human life. Consistently with this, we see in looking over details of savage transmigration that the creatures often have an evident fitness to the character of the human beings whose souls are to pass into them, so that the savage

philosopher's fancy of transferred souls offered something like an explanation of the likeness between beast and man. This comes more clearly into view among the more civilized races who have worked out the idea of transmigration into ethical schemes of retribution, where the appropriateness of the creatures chosen is almost as manifest to the modern critic as it could have been to the ancient believer. Perhaps the most graphic restoration of the state of mind in which the theological doctrine of metempsychosis was worked out in long-past ages, may be found in the writings of a modern theologian whose spiritualism often follows to the extreme the intellectual tracks of the lower races. In the spiritual world, says Emanuel Swedenborg, such persons as have opened themselves for the admission of the devil and acquired the nature of beasts, becoming foxes in cunning, &c., appear also at a distance in the proper shape of such beasts as they represent in disposition.¹ Lastly, one of the most notable points about the theory of transmigration is its close bearing upon a thought which lies very deep in the history of philosophy, the development-theory of organic life in successive stages. An elevation from the vegetable to the lower animal life, and thence onward through the higher animals to man, to say nothing of superhuman beings, does not here require even a succession of distinct individuals, but is brought by the theory of metempsychosis within the compass of the successive vegetable and animal lives of a single being.

Here a few words may be said on a subject which cannot be left out of sight, connecting as it does the two great branches of the doctrine of future existence, but which it is difficult to handle in definite terms, and much more to trace historically by comparing the views of lower and higher races. This is the doctrine of a bodily renewal or

¹ Swedenborg, 'The True Christian Religion,' 13. Compare the notion attributed to the followers of Basilides the Gnostic, of men whose souls are affected by spirits or dispositions as of wolf, ape, lion, or bear, wherefore their souls bear the properties of these, and imitate their deeds (Clem. Alex. Stromat. ii. c. 20).

resurrection. To the philosophy of the lower races it is by no means necessary that the surviving soul should be provided with a new body, for it seems itself to be of a filmy or vaporous corporeal nature, capable of carrying on an independent existence like other corporeal creatures. Savage descriptions of the next world are often such absolute copies of this, that it is scarcely possible to say whether the dead are or are not thought of as having bodies like the living; and a few pieces of evidence of this class are hardly enough to prove the lower races to hold original and distinct doctrines of corporeal resurrection.¹ Again, attention must be given to the practice, so common among low and high races, of preserving relics of the dead, from mere morsels of bone up to whole mummified bodies. It is well known that the departed soul is often thought apt to revisit the remains of the body, as is seen in the well-known pictures of the Egyptian funeral ritual. But the preservation of these remains, even where it thus involves a permanent connexion between body and soul, does not necessarily approach more closely to a bodily resurrection.² In discussing the closely allied doctrine of metempsychosis, I have described the theory of the soul's transmigration into a new human body as asserting in fact an earthly resurrection. From the same point of view, a bodily resurrection in Heaven or Hades is technically a transmigration of the soul. This is plain among the higher races, in whose religion these doctrines take at once clearer definition and more practical import. There are some distinct mentions of bodily resurrection in the Rig Veda: the dead is spoken of as glorified, putting on his body (*tanu*); and it is even promised that the pious man shall be born in the next world with his entire body (*sarvatanû*). In Brah-

¹ See J. G. Müller, 'Amer. Urrel.' p. 208 (Caribs); but compare Rochefort, p. 429. Steller, 'Kamtschatka,' p. 269; Castrén, 'Finnische Mythologie,' p. 119.

² For Egyptian evidence see the funeral papyri and translations of the 'Book of the Dead.' Compare Brinton, 'Myths of New World,' p. 254, &c.

minism and Buddhism, the re-births of souls in bodies to inhabit heavens and hells are simply included as particular cases of transmigration. The doctrine of the resurrection appears far back in the religion of Persia, and is thence supposed to have passed into late Jewish belief.¹ In early Christianity, the conception of bodily resurrection is developed with especial strength and fulness in the Pauline doctrine. For an explicit interpretation of this doctrine, such as commended itself to the minds of later theologians, it is instructive to cite the remarkable passage of Origen, where he speaks of 'corporeal matter, of which matter, in whatever quality placed, the soul always has use, now indeed carnal, but afterwards indeed subtler and purer, which is called spiritual.'²

Passing from these metaphysical doctrines of civilized theology, we now take up a series of beliefs higher in practical moment, and more clearly conceived in savage thought. There may well have been, and there may still be, low races destitute of any belief in a Future State. Nevertheless, prudent ethnographers must often doubt accounts of such, for this reason, that the savage who declares that the dead live no more, may merely mean to say that they are dead. When the East African is asked what becomes of his buried ancestors, the 'old people,' he can reply that 'they are ended,' yet at the same time he fully admits that their ghosts survive.³ In an account of the religious ideas of the Zulus, taken down from a native, it is explicitly stated that Unkulunkulu the Old-Old-One said that people 'were to die and never rise again,' and that he allowed them 'to die and rise no more.'⁴ Knowing so thoroughly as we now do the theology of the Zulus, whose ghosts not only survive in the

¹ Aryan evidence in 'Rig-Veda,' x. 14, 8; xi. 1, 8; Manu, xii. 16-22; Max Müller, 'Todtenbestattung,' pp. xii. xiv.; 'Chips,' vol. i. p. 47; Muir in 'Journ. As. Soc. Bengal,' vol. i. 1865, p. 306; Spiegel, 'Avesta'; Haug, 'Essays on the Parsis.'

² Origen, *De Princip.* ii. 3, 2: 'materiæ corporalis, cujus materiæ anima usum semper habet, in qualibet qualitate positæ, nunc quidem carnali, postmodum vero subtiliori et puriori, quæ spiritalis appellatur.'

³ Burton, 'Central Africa,' vol. ii. p. 345.

⁴ Callaway, 'Rel. of Amazulu,' p. 84.

under-world, but are the very deities of the living, we can put the proper sense to these expressions. But without such information, we might have mistaken them for denials of the soul's existence after death. This objection may even apply to one of the most formal denials of a future life ever placed on record among an uncultured race, a poem of the Dinka tribe of the White Nile, concerning Dendid the Creator:—

'On the day when Dendid made all things,

He made the sun ;

And the sun comes forth, goes down, and comes again :

He made the moon :

And the moon comes forth, goes down, and comes again :

He made the stars ;

And the stars come forth, go down, and come again :

He made man ;

And man comes forth, goes down into the ground, and comes no more.'

It is to be remarked, however, that the close neighbours of these Dinka, the Bari, believe that the dead do return to live again on earth, and the question arises whether it is the doctrine of bodily resurrection, or the doctrine of the surviving ghost-soul, that the Dinka poem denies. The missionary Kaufmann says that the Dinka do not believe the immortality of the soul, that they think it but a breath, and with death all is over ; Brun-Rollet's contrary authority goes to prove that they do believe in another life ; both leave it an open question whether they recognize the existence of surviving ghosts.¹

Looking at the religion of the lower races as a whole, we shall at least not be ill-advised in taking as one of its general and principal elements the doctrine of the soul's Future Life. But here it is needful to explain, to limit, and to reserve, lest modern theological ideas should lead us to misconstrue more primitive beliefs. In such enquiries the

¹ Kaufmann, 'Schilderungen aus Centralafrika,' p. 124 ; G. Lejean in 'Rev. des Deux Mondes,' Apr. 1, 1860, p. 760 ; see Brun-Rollet, 'Nil Blanc,' pp. 100, 234. A dialogue by the missionary Beltrame (1859-60), in Mitterutzner, 'Dinka-Sprache,' p. 57, ascribes to the Dinkas ideas of heaven and hell, which, however, show Christian influence.

phrase 'immortality of the soul' is to be avoided as misleading. It is doubtful how far the lower psychology entertains at all an absolute conception of immortality, for past and future fade soon into utter vagueness as the savage mind quits the present to explore them, the measure of months and years breaks down even within the narrow span of human life, and the survivor's thought of the soul of the departed dwindles and disappears with the personal memory that kept it alive. Even among races who distinctly accept the doctrine of the surviving soul, this acceptance is not unanimous. In savage as in civilized life, dull and careless natures ignore a world to come as too far off, while sceptical intellects are apt to reject its belief as wanting proof, or perhaps at most without closer scrutiny to prize its hope as a good influence in human life. Far from a life after death being held by all men, as the destiny of all men, whole classes are formally excluded from it. In the Tonga Islands, the future life was a privilege of caste, for while the chiefs and higher orders were to pass in divine ethereality to the happy land of Bolotu, the lower ranks were believed to be endowed only with souls that died with their bodies; and although some of these had the vanity to claim a place in paradise among their betters, the populace in general acquiesced in the extinction of their own plebeian spirits.¹ The Nicaraguans believed that if a man lived well, his soul would ascend to dwell among the gods, but if ill, it would perish with the body, and there would be an end of it.² Granted that the soul survives the death of the body, instance after instance from the records of the lower culture shows this soul to be regarded as a mortal being, liable like the body itself to accident and death. The Greenlanders pitied the poor souls who must pass in winter or in storm the dreadful mountain where the dead descend to reach the other world, for then a

¹ Mariner, 'Tonga Is.' vol. ii. p. 136.

² Oviedo, 'Nicaragua,' p. 50. For similar statements, see Martius, 'Ethnog. Amer.' vol. i. p. 247; Smith's 'Virginia,' in Pinkerton, vol. xiii. p. 41; Meiners, vol. ii. p. 760.

soul is like to come to harm, and die the other death where there is nothing left, and this is to them the dolefullest thing of all.¹ Thus the Fijians tell of the fight which the ghost of a departed warrior must wage with the soul-killing Samu and his brethren; this is the contest for which the dead man is armed by burying the war-club with his corpse, and if he conquers, the way is open for him to the judgment-seat of Ndengei, but if he is wounded, his doom is to wander among the mountains, and if killed in the encounter he is cooked and eaten by Samu and his brethren. But the souls of unmarried Fijians will not even survive to stand this wager of battle; such try in vain to steal at low water round to the edge of the reef past the rocks where Nangananga, destroyer of wifeless souls, sits laughing at their hopeless efforts, and asking them if they think the tide will never flow again, till at last the rising flood drives the shivering ghosts to the beach, and Nangananga dashes them in pieces on the great black stone, as one shatters rotten firewood.² Such, again, were the tales told by the Guinea negroes of the life or death of departed souls. Either the great priest before whom they must appear after death would judge them, sending the good in peace to a happy place, but killing the wicked a second time with the club that stands ready before his dwelling; or else the departed shall be judged by their god at the river of death, to be gently wafted by him to a pleasant land if they have kept feasts and oaths and abstained from forbidden meats, but if not, to be plunged into the river by the god, and thus drowned and buried in eternal oblivion.³ Even common water can drown a negro ghost, if we may believe the missionary Cavazzi's story of the Matamba widows being ducked in the river or pond to drown off the

¹ Cranz, 'Grönland,' p. 259.

² Williams, 'Fiji,' vol. i. p. 244. See 'Journ. Ind. Archip.' vol. iii. p. 113 (Dayaks). Compare wasting and death of souls in depths of Hades, Taylor, 'New Zealand,' p. 232.

³ Bosman, 'Guinea' in Pinkerton, vol. xvi. p. 401. See also Waitz, 'Anthropologie,' vol. ii. p. 191 (W. Afr.); Callaway, 'Rel. of Amazulu,' p. 355.

souls of their departed husbands, who might still be hanging about them, clinging closest to the best loved wives. After this ceremony, they went and married again.¹ From such details it appears that the conception of some souls suffering extinction at death or dying a second death, a thought still as heretofore familiar to speculative theology, is not unknown in the lower culture.

The soul, as recognized in the philosophy of the lower races, may be defined as an ethereal surviving being, conceptions of which preceded and led up to the more transcendental theory of the immaterial and immortal soul, which forms part of the theology of higher nations. It is principally the ethereal surviving soul of early culture that has now to be studied in the religions of savages and barbarians and the folk-lore of the civilized world. That this soul should be looked on as surviving beyond death is a matter scarcely needing elaborate argument. Plain experience is there to teach it to every savage; his friend or his enemy is dead, yet still in dream or open vision he sees the spectral form which is to his philosophy a real objective being, carrying personality as it carries likeness. This thought of the soul's continued existence is, however, but the gateway into a complex region of belief. The doctrines which, separate or compounded, make up the scheme of future existence among particular tribes, are principally these: the theories of lingering, wandering, and returning ghosts, and of souls dwelling on or below or above the earth in a spirit-world, where existence is modelled upon the earthly life, or raised to higher glory, or placed under reversed conditions, and lastly, the belief in a division between happiness and misery of departed souls, by a retribution for deeds done in life, determined in a judgment after death.

'All argument is against it; but all belief is for it,' said Dr. Johnson of the apparition of departed spirits. The doctrine that ghost-souls of the dead hover among the

¹ Cavazzi, 'Congo, Matamba, et Angola,' lib. i. p. 270. See also Liebrecht in 'Zeitschr. für Ethnologie,' vol. v. p. 96 (Tartary, Scandinavia, Greece).

living is indeed rooted in the lowest levels of savage culture, extends through barbaric life almost without a break, and survives largely and deeply in the midst of civilization. From the myriad details of travellers, missionaries, historians, theologians, spiritualists, it may be laid down as an admitted opinion, as wide in distribution as it is natural in thought, that the two chief haunting-grounds of the departed soul are the scenes of its fleshly life and the burial place of its body. As in North America the Chickasaws believed that the spirits of the dead in their bodily shape moved about among the living in great joy; as the Aleutian islanders fancied the souls of the departed walking unseen among their kindred, and accompanying them in their journeys by sea and land; as Africans think that souls of the dead dwell in their midst, and eat with them at meal times; as Chinese pay their respects to kindred spirits present in the hall of ancestors;¹ so multitudes in Europe and America live in an atmosphere that swarms with ghostly shapes—spirits of the dead, who sit over against the mystic by his midnight fire, rap and write in spirit-circles, and peep over girls' shoulders as they scare themselves into hysterics with ghost-stories. Almost throughout the vast range of animistic religion, we shall find the souls of the departed hospitably entertained by the survivors on set occasions, and manes-worship, so deep and strong among the faiths of the world, recognizes with a reverence not without fear and trembling those ancestral spirits which, powerful for good or ill, manifest their presence among mankind. Nevertheless death and life dwell but ill together, and from savagery onward there is recorded many a device by which the survivors have sought to rid themselves of household ghosts. Though the unhappy savage custom of deserting houses after a decease may often be connected with other causes, such as horror or abnegation of all things belonging to the dead, there are cases where it

¹ Schoolcraft, 'Indian Tribes,' part i. p. 310; Bastian, 'Psychologie,' pp. 111, 193; Doolittle, 'Chinese,' vol. i. p. 235.

appears that the place is simply abandoned to the ghost. In Old Calabar it was customary for the son to leave his father's house to decay, but after two years he might rebuild it, the ghost being thought by that time to have departed;¹ the Hottentots abandoned the dead man's house, and were said to avoid entering it lest the ghost should be within;² the Yakuts let the hut fall in ruins where any one had expired, thinking it the habitation of demons;³ the Karens were said to destroy their villages to escape the dangerous neighbourhood of departed souls.⁴ Such proceedings, however, scarcely extend beyond the limits of barbarism, and only a feeble survival of the old thought lingers on into civilization, where from time to time a haunted house is left to fall in ruins, abandoned to a ghostly tenant who cannot keep it in repair. But even in the lowest culture we find flesh holding its own against spirit, and at higher stages the householder rids himself with little scruple of an unwelcome inmate. The Greenlanders would carry the dead out by the window, not by the door, while an old woman, waving a firebrand behind, cried 'piklerrukpok!' i.e., 'there is nothing more to be had here!';⁵ the Hottentots removed the dead from the hut by an opening broken out on purpose, to prevent him from finding the way back;⁶ the Siamese, with the same intention, break an opening through the house wall to carry the coffin through, and then hurry it at full speed thrice round the house;⁷ in Russia the Chuwashes fling a red-hot stone

¹ Bastian, 'Mensch,' vol. ii. p. 323.

² Kolben, p. 579.

³ Billings, p. 125.

⁴ Bastian, 'Oestl. Asien,' vol. i. p. 145; Cross, l. c., p. 311. For other cases of desertion of dwellings after a death, possibly for the same motive, see Boerion, 'Tribes of Malay Pen.' in 'Tr. Eth. Soc.' vol. iii. p. 82; Polack, 'M. of New Zealanders,' vol. i. pp. 204, 216; Steller, 'Kamtschatka,' p. 271. But the Todelas say that the buffaloes slaughtered and the hut burnt at the funeral are transferred to the spirit of the deceased in the next world; Shortt in 'Tr. Eth. Soc.' vol. vii. p. 247. See Waitz, vol. iii. p. 199.

⁵ Fgde, 'Greenland,' p. 152; Cranz, p. 300.

⁶ Bastian, 'Mensch,' vol. ii. p. 323; see pp. 329, 363.

⁷ Bowring, 'Siam,' vol. i. p. 122; Bastian, 'Oestl. Asien,' vol. iii. p. 256.

after the corpse is carried out, for an obstacle to bar the soul from coming back;¹ so Brandenburg peasants pour out a pail of water at the door after the coffin, to prevent the ghost from walking; and Pomeranian mourners returning from the churchyard leave behind the straw from the hearse, that the wandering soul may rest there, and not come back so far as home.² In the ancient and mediæval world, men habitually invoked supernatural aid beyond such material shifts as these, calling in the priest to lay or banish intruding ghosts, nor is this branch of the exorcist's art even yet forgotten. There is, and always has been, a prevalent feeling that disembodied souls, especially such as have suffered a violent or untimely death, are baneful and malicious beings. As Meiners suggests in his 'History of Religions,' they were driven unwillingly from their bodies, and have carried into their new existence an angry longing for revenge. No wonder that mankind should so generally agree that if the souls of the dead must linger in the world at all, their fitting abode should be not the haunts of the living but the resting-places of the dead.

After all, it scarcely seems to the lower animistic philosophy that the connexion between body and soul is utterly broken by death. Various wants may keep the soul from its desired rest, and among the chief of these is when its mortal remains have not had the funeral rites. Hence the deep-lying belief that the ghosts of such will walk. Among some Australian tribes the 'ingna,' or evil spirits, human in shape, but with long tails and long upright ears, are mostly souls of departed natives, whose bodies were left to lie unburied or whose death the avenger of blood did not expiate, and thus they have to prowl on the face of the earth, and about the place of death, with no gratification

¹ Castrén, 'Finn. Myth.' p. 120.

² Wuttke, 'Volksaberglaube,' pp. 213-17. Other cases of taking out the dead by a gap made on purpose: Arbousset and Dumas, p. 502 (Bushmen); Magyar, p. 351 (Kimbunda); Moffat, p. 307 (Bechuanas); Waitz, vol. iii. p. 199 (Ojibwas);—their motive is not clear.

but to harm the living.¹ In New Zealand, the ideas were to be found that the souls of the dead were apt to linger near their bodies, and that the spirits of men left unburied, or killed in battle and eaten, would wander ; and the bringing such malignant souls to dwell within the sacred burial-enclosure was a task for the priest to accomplish with his charms.² Among the Iroquois of North America the spirit also stays near the body for a time, and 'unless the rites of burial were performed, it was believed that the spirits of the dead hovered for a time upon the earth, in a state of great unhappiness. Hence their extreme solicitude to procure the bodies of the slain in battle.'³ Among Brazilian tribes, the wandering shadows of the dead are said to be considered unresting till burial.⁴ In Turanian regions of North Asia, the spirits of the dead who have no resting-place in earth are thought of as lingering above ground, especially where their dust remains.⁵ South Asia has such beliefs: the Karens say that the ghosts who wander on earth are not the spirits of those who go to Plu, the land of the dead, but of infants, of such as died by violence, of the wicked, and of those who by accident have not been buried or burned ;⁶ the Siamese fear as unkindly spirits the souls of such as died a violent death or were not buried with the proper rites, and who, desiring expiation, invisibly terrify their descendants.⁷ Nowhere in the world had such thoughts a stronger hold than in classic antiquity, where it was the most sacred of duties to give the body its funeral rites, that the shade should not flit moaning near the gates of Hades, nor wander in the dismal crowd

¹ Oldfield in 'Tr. Eth. Soc.' vol. iii. pp. 228, 236, 245.

² Taylor, 'New Zealand,' p. 221 ; Schirren, p. 91 ; see Turner, 'Polynesia,' p. 233.

³ Morgan, 'League of Iroquois,' p. 174.

⁴ J. G. Müller, p. 286.

⁵ Castrén, 'Finn. Myth.' p. 126.

⁶ Cross in 'Journ. Amer. Or. Soc.' vol. iv. p. 309 ; Mason in 'Journ. Asi. Soc. Bengal,' 1865, part ii. p. 203. See also J. Anderson, 'Exp. to W. Yunnan,' pp. 126, 131 (Shans).

⁷ Bastian, 'Psychologie,' pp. 51, 99-101.

along the banks of Acheron.¹ An Australian or a Karen would have taken in the full significance of the fatal accusation against the Athenian commanders, that they abandoned the bodies of their dead in the sea-fight of Arginousai. The thought is not unknown to Slavonic folk-lore: 'Ha! with the shriek the spirit flutters from the mouth, flies up to the tree, from tree to tree, hither and thither till the dead is burned.'² In mediæval Europe the classic stories of ghosts that haunt the living till laid by rites of burial pass here and there into new legends, where, under a changed dispensation, the doleful wanderer now asks Christian burial in consecrated earth.³ It is needless to give here elaborate details of the world-wide thought that when the corpse is buried, exposed, burned, or otherwise disposed of after the accepted custom of the land, the ghost accompanies its relics. The soul stays near the Polynesian or the American Indian burial-place; it dwells among the twigs and listens joyfully to the singing birds in the trees where Siberian tribes suspend their dead; it lingers by the Samoyed's scaffolded coffin; it haunts the Dayak's place of burial or burning; it inhabits the little soul-hut above the Malagasy grave, or the Peruvian house of sun-dried bricks; it is deposited in the Roman tomb (*animamque sepulchro condimus*); it comes back for judgment into the body of the later Israelite and the Moslem; it inhabits, as a divine ancestral spirit, the palace-tombs of the old classic and new Asiatic world; it is kept down by the huge cairn raised over Antar's body lest his mighty spirit should burst forth, by the iron nails with which the Cheremiss secures the corpse in its coffin, by the stake that pins down the suicide's body at the four-cross way. And through all the changes of religious thought from first to last in the course of human history, the hover-

¹ Lucian. *De Luctu*. See Pauly, 'Real. Encyclop.' and Smith, 'Dic. of Gr. and Rom. Ant.' s.v. 'inferi.'

² Hanusch, 'Slaw. Myth.' p. 277.

³ Calmet, vol. ii. ch. xxxvi.; Brand, vol. iii. p. 67.

ing ghosts of the dead make the midnight burial-ground a place where men's flesh creeps with terror. Not to discuss here the general subject of the funeral rites of mankind, of which only part of the multifarious details are directly relevant to the present purpose, a custom may be selected which is admirably adapted for the study of animistic religion, at once from the clear conception it gives of the belief in disembodied souls present among the living, and from the distinct line of ethnographic continuity in which it may be traced onward from the lower to the higher culture. This is the custom of Feasts of the Dead.

Among the funeral offerings described in the last chapter, of which the purpose more or less distinctly appears to be that the departed soul shall take them away in some ghostly or ideal manner, or that they shall by some means be conveyed to him in his distant spirit-home, there are given supplies of food and drink. But the feasts of the dead with which we are now concerned are given on a different principle; they are, so to speak, to be consumed on the premises. They are set out in some proper place, especially near the tombs or in the dwelling-houses, and there the souls of the dead come and satisfy themselves. In North America, among Algonquins who held that one of a man's two souls abides with the body after death, the provisions brought to the grave were intended for the nourishment of this soul; tribes would make offerings to ancestors of part of any dainty food, and an Indian who fell by accident into the fire would believe that the spirits of his ancestors pushed him in for neglecting to make due offerings.¹ The minds of the Hurons were filled with fancies not less lifelike than this. It seemed to them that the dead man's soul, in his proper human figure, walked in front of the corpse as they carried it to the burial-ground, there to dwell till the great feast of the dead; but meanwhile it would come and walk by night in the village, and eat the remnants in the kettles,

¹ Charlevoix, 'Nouvelle France,' vol. vi. p. 75; Schoolcraft, 'Indian Tribes,' part i. pp. 39, 83; part iv. p. 65; Tanner's 'Narr.' p. 293.

wherefore some would not eat of these, nor touch the food at funeral feasts—though some indeed would eat all.¹ In Madagascar, the elegant little upper chamber in King Radama's mausoleum was furnished with a table and two chairs, and a bottle of wine, a bottle of water, and two tumblers were placed there conformably with the ideas entertained by most of the natives, that the ghost of the departed monarch might occasionally visit the resting-place of his body, meet with the spirit of his father, and partake of what he was known to be fond of in his lifetime.² The Wanika of East Africa set a cocoa-nut shell full of rice and tembo near the grave for the 'koma' or shade, which cannot exist without food and drink.³ In West Africa the Efik cook food and leave it on the table in the little shed or 'devil-house' near the grave, and thither not only the spirit of the deceased, but the spirits of the slaves sacrificed at his funeral, come to partake of it.⁴ Farther south, in the Congo district, the custom has been described of making a channel into the tomb to the head or mouth of the corpse, whereby to send down month by month the offerings of food and drink.⁵

Among rude Asiatic tribes, the Bodo of North-East India thus celebrate the last funeral rites. The friends repair to the grave, and the nearest of kin to the deceased, taking an individual's usual portion of food and drink, solemnly presents it to the dead with these words, 'Take and eat, heretofore you have eaten and drunk with us, you can do so no more; you were one of us, you can be so no longer; we come no more to you, come you not to us.' Thereupon each of the party breaks off a bracelet of thread put on his wrist for this purpose, and casts it on the grave, a speaking symbol of breaking the bond of fellowship, and 'next the party

¹ Brebeuf in 'Rel. des Jés.' 1636, p. 104.

² Ellis, 'Madagascar,' vol. i. pp. 253, 364. See Taylor, 'New Zealand,' p. 220.

³ Krapf, 'E. Afr.' p. 150.

⁴ T. J. Hutchinson, p. 206.

⁵ Cavazzi, 'Congo, &c.' lib. i. p. 264. So in ancient Greece, Lucian. Charon, 22.

proceed to the river and bathe, and having thus lustrated themselves, they repair to the banquet and eat, drink, and make merry as though they never were to die.¹ With more continuance of affection, Naga tribes of Assam celebrate their funeral feasts month by month, laying food and drink on the graves of the departed.² In the same region of the world, the Kol tribes of Chota Nagpur are remarkable for their pathetic reverence for their dead. When a Ho or Munda has been burned on the funeral pile, collected morsels of his bones are carried in procession with a solemn, ghostly, sliding step, keeping time to the deep-sounding drum, and when the old woman who carries the bones on her bamboo tray lowers it from time to time, then girls who carry pitchers and brass vessels mournfully reverse them to show that they are empty; thus the remains are taken to visit every house in the village, and every dwelling of a friend or relative for miles, and the inmates come out to mourn and praise the goodness of the departed; the bones are carried to all the dead man's favourite haunts, to the fields he cultivated, to the grove he planted, to the threshing-floor where he worked, to the village dance-room where he made merry. At last they are taken to the grave, and buried in an earthen vase upon a store of food, covered with one of those huge stone slabs which European visitors wonder at in the districts of the aborigines in India. Besides these, monumental stones are set up outside the village to the memory of men of note; they are fixed on an earthen plinth, where the ghost, resting in its walks among the living, is supposed to sit shaded by the pillar. The Kheriahs have collections of these monuments in the little enclosures round their houses, and offerings and libations are constantly made at them. With what feelings such rites are celebrated may be judged from this Ho dirge:—

‘We never scolded you; never wronged you;
Come to us back!

¹ Hodgson, ‘Abor of India,’ p. 180. ² ‘Journ. Ind. Archip.’ vol. ii, p. 235.

We ever loved and cherished you ; and have lived long together
 Under the same roof ;
 Desert it not now !
 The rainy nights, and the cold blowing days, are coming on ;
 Do not wander here !
 Do not stand by the burnt ashes ; come to us again !
 You cannot find shelter under the peepul, when the rain comes down.
 The saul will not shield you from the cold bitter wind.
 Come to your home !
 It is swept for you, and clean ; and we are there who loved you ever ;
 And there is rice put for you ; and water ;
 Come home, come home, come to us again !'

Among the Kol tribes this kindly hospitality to ancestral souls passes on into the belief and ceremony of full manes-worship: votive offerings are made to the 'old folks' when their descendants go on a journey, and when there is sickness in the family it is generally they who are first propitiated.¹ Among Turanian races, the Chuwash put food and napkins on the grave, saying, 'Rise at night and eat your fill, and there ye have napkins to wipe your mouths!' while the Cheremiss simply said, 'That is for you, ye dead, there ye have food and drink!' In this Tatar region we hear of offerings continued year after year, and even of messengers sent back by a horde to carry offerings to the tombs of their forefathers in the old land whence they had emigrated.²

Details of this ancient rite are to be traced from the level of these rude races far upward in civilization. South-East Asia is full of it, and the Chinese may stand as its representative. He keeps his confined parent for years, serving him with meals as if alive. He summons ancestral souls with prayer and beat of drum to feed on the meat and drink set out on special days when they are thought to return home. He even gives entertainments for the benefit of

¹ Tickell in 'Journ. As. Soc. Bengal,' vol. ix. p. 795 ; Dalton, *ibid.* 1866, part ii. p. 153, &c. ; and in 'Tr Eth. Soc.' vol. vi. p. 1, &c. ; Latham, 'Descr. Eth.' vol. ii. p. 415, &c.

² Bastian, 'Psychologie,' p. 62 ; Castrén, 'Finn. Myth.' p. 121.

destitute and unfortunate souls in the lower regions, such as those of lepers and beggars. Lanterns are lighted to show them the way, a feast is spread for them, and with characteristic fancy, some victuals are left over for any blind or feeble spirits who may be late, and a pail of gruel is provided for headless souls, with spoons for them to put it down their throats with. Such proceedings culminate in the so-called Universal Rescue, now and then celebrated, when a little house is built for the expected visitors, with separate accommodation and bath-rooms for male and female ghosts.¹ The ancient Egyptian would set out his provision of cakes and trussed ducks on reed scaffolds in the tomb, or would even keep the mummy in the house to be present as a guest at the feast, *σύνδειπνον καὶ συμπότην ἐποιήσατο*, as Lucian says.² The Hindu, as of old, offers to the dead the funeral cakes, places before the door the earthen vessels of water for him to bathe in, of milk for him to drink, and celebrates at new and full moon the solemn presentation of rice-cakes made with ghee, with its attendant ceremonies so important for the soul's release from its twelvemonth's sojourn with Yama in Hades, and its transition to the Heaven of the Pitaras, the Fathers.³ In the classic world such rites were represented by funeral feasts and oblations of food.⁴

In Christian times there manifests itself that interesting kind of survival which, keeping up the old ceremony in form, has adapted its motive to new thoughts and feelings. The classic funeral oblations became Christian, the silicernium was succeeded by the feast held at the martyr's tomb. Faustus inveighs against the Christians for carrying on the ancient rites: 'Their sacrifices indeed ye have turned into love-feasts, their idols into martyrs whom with like vows ye

¹ Doolittle, 'Chinese,' vol. i. p. 173, &c.; vol. ii. p. 91, &c.; Meiners, vol. i. p. 306.

² Wilkinson, 'Ancient Eg.' vol. ii. p. 362; Lucian. *De Luctu*, 21.

³ Manu, iii.; Colebrooke, 'Essays,' vol. i. p. 161, &c.; Pictet, 'Origines Indo-Europ.' part ii. p. 600; Ward, 'Hindoos,' vol. ii. p. 332.

⁴ Pauly, 'Real-Encyclop.' s. v. 'funus'; Smith's 'Dic.' s. v. 'funus.' See Meiners, vol. i. pp. 305-19.

worship; ye appease the shades of the dead with wine and meals, ye celebrate the Gentiles' solemn days with them, such as calends and solstices,—of their life certainly ye have changed nought,'¹ and so forth. The story of Monica shows how the custom of laying food on the tomb for the manes passed into the ceremony, like to it in form, of setting food and drink to be sanctified by the sepulchre of a Christian saint. Saint-Foix, who wrote in the time of Louis XIV., has left us an account of the ceremonial after the death of a King of France, during the forty days before the funeral when his wax effigy lay in state. They continued to serve him at meal-times as though still alive, the officers laid the table, and brought the dishes, the maître d'hôtel handed the napkin to the highest lord present to be presented to the king, a prelate blessed the table, the basins of water were handed to the royal arm-chair, the cup was served in its due course, and grace was said in the accustomed manner, save that there was added to it the *De Profundis*.² Spaniards still offer bread and wine on the tombs of those they love, on the anniversary of their decease.³ The conservative Eastern Church still holds to ancient rite. The funeral feast is served in Russia, with its table for the beggars, laden with fish-pasties and bowls of shehi and jugs of kvas, its more delicate dinner for friends and priests, its incense and chants of 'everlasting remembrance'; and even the repetition of the festival on the ninth, and twentieth, and fortieth day are not forgotten. The offerings of saucers of kutiya or kolyvo are still made in the church; this used to be of parboiled wheat and was deposited over the body, it is now made of boiled rice and raisins, sweetened with honey. In their usual mystic fashion, the Orthodox Christians now explain away into symbolism this remnant of primitive offering to the dead: the honey is heavenly sweetness, the

¹ Augustin. *contra Faustum*, xx. 4; *De Civ. Dei*, viii. 27. See Beausobre, vol. ii. pp. 633, 685.

² Saint-Foix, 'Essais Historiques sur Paris,' in 'Œuvres,' vol. iv. p. 147, &c.

³ Lady Herbert, 'Impressions of Spain,' p. 8.

shrivelled raisins will be full beauteous grapes, the grain typifies the resurrection, 'that which thou sowest is not quickened except it die.'¹

In the calendar of many a people, differing widely as they may in race and civilization, there are to be found special yearly festivals of the dead. Their rites are much the same as those performed on other days for individuals; their season differs in different districts, but seems to have particular associations with harvest-time and the fall of the year, and with the year's end as reckoned at midwinter or in early spring.² The Karens make their annual offerings to the dead in the 'month of shades,' that is, December;³ the Kocch of North Bengal every year at harvest-home offer fruits and a fowl to deceased parents;⁴ the Barea of East Africa celebrate in November the feast of Thiyot, at once a feast of general peace and merry-making, of thanksgiving for the harvest, and of memorial for the deceased, for each of whom a little pot-full of beer is set out two days, to be drunk at last by the survivors;⁵ in West Africa we hear of the feast of the dead at the time of yam-harvest:⁶ at the end of the year the Haitian negroes take food to the graves for the shades to eat, 'manger zombi,' as they say.⁷ The Roman Feralia and Lemuralia were held in February

¹ H. C. Romanoff, 'Rites and Customs of Greco-Russian Church,' p. 249; Ralston, 'Songs of the Russian People,' pp. 135, 320; St. Clair and Brophy, 'Bulgaria,' p. 77; Brand, 'Pop. Ant.' vol. i. p. 115.

² Beside the accounts of annual festivals of the dead cited here, see the following:—Santos, 'Ethiopia,' in Pinkerton, vol. xvi. p. 685 (Sept.); Brasseur, 'Mexique,' vol. iii. pp. 23, 522, 528 (Aug., Oct., Nov.); Rivero and Tschudi, 'Peru,' p. 134 (Peruvian feast dated as Nov. 2 in coincidence with All Souls', but this reckoning is vitiated by confusion of seasons of N. and S. hemisphere, see J. G. Müller, p. 389; moreover, the Peruvian feast may have been originally held at a different date, and transferred, as happened elsewhere, to the Spanish All Souls'); Doolittle, 'Chinese,' vol. ii. pp. 44, 62 (esp. Apr.); Caron, 'Japan,' in Pinkerton, vol. vii. p. 629 (Aug.).

³ Mason, 'Karens,' l. c. p. 238.

⁴ Hodgson, 'Abor. of India,' p. 147.

⁵ Munzinger, 'Ostafr. Stud.' p. 473.

⁶ Waitz, vol. ii. p. 194.

⁷ G. D'Alaux in 'Rev. des Deux Mondes,' May 15, 1852, p. 76.

and May.¹ In the last five or ten days of their year the Zoroastrians hold their feasts for departed relatives, when souls come back to the world to visit the living, and receive from them offerings of food and clothing.² The custom of setting empty seats at the St. John's Eve feast, for the departed souls of kinsfolk, is said to have lasted on in Europe to the seventeenth century. Spring is the season of the time-honoured Slavonic rite of laying food on the graves of the dead. The Bulgarians hold a feast in the cemetery on Palm Sunday, and, after much eating and drinking, leave the remains upon the graves of their friends, who, they are persuaded, will eat them during the night. In Russia such scenes may still be watched on the two appointed days called Parents' Days. The higher classes have let the rite sink to prayer at the graves of lost relatives, and giving alms to the beggars who flock to the cemeteries. But the people still 'howl' for the dead, and set out on their graves a handkerchief for a tablecloth, with gingerbread, eggs, curd-tarts, and even vodka, on it; when the weeping is over, they eat up the food, especially commemorating the dead in Russian manner by partaking of his favourite dainty, and if he were fond of a glass, the vodka is sipped with the ejaculation, 'The Kingdom of Heaven be his! He loved a drink, the deceased!'³ When Odilo, Abbot of Cluny, at the end of the tenth century, instituted the celebration of All Souls' Day (November 2),⁴

¹ Ovid. *Fast.* ii. 533; v. 420.

² Spiegel, '*Avesta*,' vol. ii. p. ci.; Alger, p. 137.

³ Hanusch, '*Slav. Myth.*' pp. 374, 408; St. Clair and Brophy, '*Bulgaria*,' p. 77; Romanoff, '*Greco-Roman Church*,' p. 255.

⁴ Petrus Damianus, '*Vita S. Odilonis*,' in the Bollandist '*Acta Sanctorum*,' Jan. 1, has the quaint legend attached to the new ordinance. An island hermit dwelt near a volcano, where souls of the wicked were tormented in the flames. The holy man heard the officiating demons lament that their daily task of new torture was interfered with by the prayers and alms of devout persons leagued against them to save souls, and especially they complained of the monks of Cluny. Thereupon the hermit sent a message to Abbot Odilo, who carried out the work to the efficacy of which he had received such perfect spiritual testimony, by decreeing that Nov. 2, the day after All Saints', should be set apart for services for the departed.

he set on foot one of those revivals which have so often given the past a new lease of life. The Western Church at large took up the practice, and round it there naturally gathered surviving remnants of the primitive rite of banquets to the dead. The accusation against the early Christians, that they appeased the shades of the dead with feasts like the Gentiles, would not be beside the mark now, fifteen hundred years later. On the eve of All Souls' begins, within the limits of Christendom, a commemoration of the dead which combines some touches of pathetic imagination with relics of savage animism scarcely to be surpassed in Africa or the South Sea Islands. In Italy the day is given to feasting and drinking in honour of the dead, while skulls and skeletons in sugar and paste form appropriate children's toys. In Tyrol, the poor souls released from purgatory fire for the night may come and smear their burns with the melted fat of the 'soul-light' on the hearth, or cakes are left for them on the table, and the room is kept warm for their comfort. Even in Paris the souls of the departed come to partake of the food of the living. In Brittany the crowd pours into the churchyard at evening, to kneel bare-headed at the graves of dead kinsfolk, to fill the hollow of the tombstone with holy water, or to pour libations of milk upon it. All night the church bells clang, and sometimes a solemn procession of the clergy goes round to bless the graves. In no household that night is the cloth removed, for the supper must be left for the souls to come and take their part, nor must the fire be put out, where they will come to warm themselves. And at last, as the inmates retire to rest, there is heard at the door a doleful chant—it is the souls, who, borrowing the voices of the parish poor, have come to ask the prayers of the living.¹

If we ask how the spirits of the dead are in general sup-

¹ Bastian, 'Mensch,' vol. ii. p. 336. Meiners, vol. i. p. 316; vol. ii. p. 290. Wuttke, 'Deutsche Volksaberglaube,' p. 216. Cortet, 'Fêtes Religieuses,' p. 233; 'Westminster Rev.' Jan. 1860; Hersart de la Villemarqué, 'Chants de la Bretagne,' vol. ii. p. 307.

posed to feed on the viands set before them, we come upon difficult questions, which will be met with again in discussing the theory of sacrifice. Even where the thought is certainly that the departed soul eats, this thought may be very indefinite, with far less of practical intention in it than of childish make-believe. Now and then, however, the sacrificers themselves offer closer definitions of their meaning. The idea of the ghost actually devouring the material food is not unexampled. Thus, in North America, Algonquin Indians considered that the shadow-like souls of the dead can still eat and drink, often even telling Father Le Jeune that they had found in the morning meat gnawed in the night by the souls. More recently, we read that some Potawatomis will leave off providing the supply of food at the grave if it lies long untouched, it being concluded that the dead no longer wants it, but has found a rich hunting-ground in the other world.¹ In Africa, again, Father Cavazzi records of the Congo people furnishing their dead with supplies of provisions, that they could not be persuaded that souls did not consume material food.² In Europe the Esths, offering food for the dead on All Souls', are said to have rejoiced if they found in the morning that any of it was gone.³ A less gross conception is that the soul con-

¹ Le Jeune in 'Rel. des J  s.' 1634, p. 16 ; Waitz, vol. iii. p. 195.

² Cavazzi, 'Congo,' &c., book i. 265.

³ Grimm, 'D. M.' p 865, but not so in the account of the Feast of the Dead in Boecler, 'Ehsten Abergl. Gebr.' (ed. Kreutzwald), p. 89. Compare Martius, 'Ethnog. Amer.' vol. i. p. 345 (G  s). The following passage from a spiritualist journal, 'The Medium,' Feb. 9, 1872. shows this primitive notion curiously surviving in modern England. 'Every time we sat at dinner, we had not only spirit-voices calling to us, but spirit-hands touching us ; and last evening, as it was his farewell, they gave us a special manifestation, unasked for and unlooked for. He sitting at the right hand of me, a vacant chair opposite to him began moving, and, in answer to whether it would have some dinner, said "Yes." I then asked it to select what it would take, when it chose *croquets des pommes de terre* (a French way of dressing potatoes, about three inches long and two wide. I will send you one that you may see it.) I was desired to put this on the chair, either in a tablespoon or on a plate. I placed it in a tablespoon, thinking that probably the plate might be broken. In a few seconds I was told that it was eaten, and looking, found the half of it gone, with the marks showing the teeth.' (Note to 2nd ed.)

sumes the steam or savour of the food, or its essence or spirit. It is said to have been with such purpose that the Maoris placed food by the dead man's side, and some also with him in the grave.¹ The idea is well displayed among the natives in Mexican districts, where the souls who came to the annual feast are described as hovering over and smelling the food set out for them, or sucking out its nutritive quality.² The Hindu entreats the manes to quaff the sweet essence of the offered food; thinking on them, he slowly sets the dish of rice before the Brahmans, and while they silently eat the hot food, the ancestral spirits take their part of the feast.³ At the old Slavonic meals for the dead, we read of the survivors sitting in silence and throwing morsels under the table, fancying that they could hear the spirits rustle, and see them feed on the smell and steam of the viands. One account describes the mourners at the funeral banquet inviting in the departed soul, thought to be standing outside the door, and every guest throwing morsels and pouring drink under the table, for him to refresh himself. What lay on the ground was not picked up, but was left for friendless and kinless souls. When the meal was over, the priest rose from table, swept out the house, and hunted out the souls of the dead 'like fleas,' with these words, 'Ye have eaten and drunken, souls, now go, now go!'⁴ Many travellers have described the imagination with which the Chinese make such offerings. It is that the spirits of the dead consume the impalpable essence of the food, leaving behind its coarse material substance, wherefore the dutiful sacrificers, having set out sumptuous feasts for ancestral souls, allow them a proper time to satisfy their appetite, and then fall to themselves.⁵ The Jesuit Father Christoforo Borri suggestively translates the native idea into his own scholastic phraseology. In Cochin China,

¹ Taylor, 'New Zealand,' p. 220, see 104.

² Brasseur, 'Mexique,' vol. iii. p. 24.

³ Colebrooke, 'Essays,' vol. i. p. 163, &c.; Manu. iii.

⁴ Hanusch, 'Slav. Myth.' p. 408; Hartknoch, 'Preussen,' part i. p. 187.

⁵ Doolittle, 'Chinese,' vol. ii. pp. 33, 48; Meiners, vol. i. p. 318.

according to him, people believed 'that the souls of the dead have need of corporeal sustenance and maintenance, wherefore several times a year, according to their custom, they make splendid and sumptuous banquets, children to their deceased parents, husbands to their wives, friends to their friends, waiting a long while for the dead guest to come and sit down at table to eat.' The missionaries argued against this proceeding, but were met by ridicule of their ignorance, and the reply 'that there were two things in the food, one the substance, and the other the accidents of quantity, quality, smell, taste, and the like. The immaterial souls of the dead, taking for themselves the substance of the food, which being immaterial is food suited to the incorporeal soul, left only in the dishes the accidents which corporeal senses perceive; for this the dead had no need of corporeal instruments, as we have said.' Thereupon the Jesuit proceeds to remark, as to the prospect of conversion of these people, 'it may be judged from the distinction they make between the accidents and the substance of the food which they prepare for the dead,' that it will not be very difficult to prove to them the mystery of the Eucharist.¹ Now to peoples among whom prevails the rite of feasts of the dead, whether they offer the food in mere symbolic pretence, or whether they consider the souls really to feed on it in this spiritual way (as well as in the cases inextricably mixed up with these, where the offering is spiritually conveyed away to the world of spirits), it can be of little consequence what becomes of the gross material food. When the Kafir sorcerer, in cases of sickness, declares that the shades of ancestors demand a particular cow, the beast is slaughtered and left shut up for a time for the shades to eat, or for its spirit to go to the land of shades, and then is taken out to be eaten by the sacrificers.² So, in more civilized Japan, when the survivors have placed

¹ Borri, 'Relatione della Nuova Missione della Comp. di Giesu,' Rome, 1631, p. 208; and in Pinkerton, vol. ix. p. 822, &c.

² Grout, 'Zulu Land,' p. 140; see Callaway, 'Rel. of Amazulu,' p. 11.

their offering of unboiled rice and water in a hollow made for the purpose in a stone of the tomb, it seems to them no matter that the poor or the birds really carry off the grain.¹

Such rites as these are especially exposed to dwindle in survival. The offerings of meals and feasts to the dead may be traced at their last stage into mere traditional ceremonies, at most tokens of affectionate remembrance of the dead, or works of charity to the living. The Roman *Feralia* in Ovid's time were a striking example of such transition, for while the idea was recognized that the ghosts fed upon the offerings, 'nunc posito pascitur umbra cibo,' yet there were but 'parva munera,' fruits and grains of salt, and corn soaked in wine, set out for their meal in the middle of the road. 'Little the manes ask, the pious thought stands instead of the rich gift, for Styx holds no greedy gods:—

'Parva petunt manes. Pietas pro divite grata est
Munere. Non avidos Styx habet ima deos.
Tegula porrectis satis est velata coronis,
Et sparsae fruges, parcaque mica salis,
Inque mero mollita ceres, violaeque solutae :
Haec habeat media testa relictæ via.
Nec majora veto. Sed et his placabilis umbra est.'²

Still farther back, in old Chinese history, Confucius had been called on to give an opinion as to the sacrifices to the dead. Maintainer of all ancient rites as he was, he stringently kept up this, 'he sacrificed to the dead as if they were present,' but when he was asked if the dead had knowledge of what was done or no, he declined to answer the question; for if he replied yes, then dutiful descendants would injure their substance by sacrifices, and if no, then undutiful children would leave their parents unburied. The evasion was characteristic of the teacher who expressed his theory

¹ Caron, 'Japan,' vol. vii. p. 629; see Turpin, 'Siam,' *ibid.* vol. ix. p. 590.

² Ovid. *Fast.* ii. 353.

of worship in this maxim, 'to give oneself earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom.' It is said that in our own time the Taepings have made a step beyond Confucius; they have forbidden the sacrifices to the spirits of the dead, yet keep up the rite of visiting their tombs on the customary day, for prayer and the renewal of vows.¹ How funeral offerings may pass into commemorative banquets and feasts to the poor, has been shown already. If we seek in England for vestiges of the old rite of funeral sacrifice, we may find a lingering survival into modern centuries, doles of bread and drink given to the poor at funerals, and 'soul-mass cakes' which peasant girls perhaps to this day beg for at farmhouses with the traditional formula,

'Soul, soul, for a soul cake,
Pray you, mistress, a soul cake.'²

Were it not for our knowledge of the intermediate stages through which these fragments of old custom have come down, it would seem far-fetched indeed to trace their origin back to the savage and barbaric times of the institution of feasts of departed souls.

¹ Legge, 'Confucius,' pp. 101-2, 130; Bunsen, 'God in History,' p. 271.

² Brand, 'Pop. Ant.' vol. i. p. 392, vol. ii. p. 289.

CHAPTER XIII.

ANIMISM (*continued*).

Journey of the Soul to the Land of the Dead—Visits by the Living to the Regions of Departed Souls—Connexion of such legends with myths of Sunset: the Land of the Dead thus imagined as in the West—Realization of current religious ideas, whether of savage or civilized theology, in narratives of visits to the Regions of Souls—Localization of the Future Life—Distant earthly region: Earthly Paradise, Isles of the Blest—Subterranean Hades or Sheol—Sun, Moon, Stars—Heaven—Historical course of belief as to such localization—Nature of Future Life—Continuance-theory, apparently original, belongs especially to the lower races—Transitional theories—Retribution-theory, apparently derived, belongs especially to the higher races—Doctrine of Moral Retribution as developed in the higher culture—Survey of Doctrine of Future State, from savage to civilized stages—Its practical effect on the sentiment and conduct of Mankind.

THE departure of the dead man's soul from the world of living men, its journey to the distant land of spirits, the life it will lead in its new home, are topics on which the lower races for the most part hold explicit doctrines. When these fall under the inspection of a modern ethnographer, he treats them as myths; often to a high degree intelligible and rational in their origin, consistent and regular in their structure, but not the less myths. Few subjects have aroused the savage poet's mind to such bold and vivid imagery as the thought of the hereafter. Yet also a survey of its details among mankind displays in the midst of variety a regular recurrence of episode which brings the ever-recurring question, how far is this correspondence due to transmission of the same thought from tribe to tribe, and how far to similar but independent development in distant lands?

From the savage state up into the midst of civilization,

the comparison may be carried through. Low races and high, in region after region, can point out the very spot whence the fitting souls start to travel toward their new home. At the extreme western cape of Vanua Levu, a calm and solemn place of cliff and forest, the souls of the Fijian dead embark for the judgment-seat of Ndengei, and thither the living come in pilgrimage, thinking to see there ghosts and gods.¹ The Baperi of South Africa will venture to creep a little way into their cavern of Marimatlé, whence men and animals came forth into the world, and whither souls return at death.² In Mexico the cavern of Chalchaltongo led to the plains of paradise, and the Aztec name of Mictlan, 'Land of the Dead,' now Mitla, keeps up the remembrance of another subterranean temple which opened the way to the sojourn of the blessed.³ How naturally a dreary place, fit rather for the dead than the living, suggests the thought of an entrance to the land of the departed, is seen in the fictitious travels known under the name of Sir John Mandevill, where the description of the Vale Perilous, adapted from the terrible valley which Friar Odoric had seen full of corpses and heard resound with strange noise of drums, has this appropriate ending: 'This vale es full of deuilles and all way has bene; and men saise in that cuntree that thare es ane entree to hell.'⁴ In more genuine folklore, North German peasants still remember on the banks of the swampy Drömling the place of access to the land of departed souls.⁵ To us Englishmen the shores of lake Avernus, trodden daily by our tourists, are more familiar than the Irish analogue of the place, Lough Derg, with its cavern entrance of St. Patrick's Purgatory leading down to the awful world below. The mass of mystic details

¹ Williams, 'Fiji,' vol. i. p. 239; Seemann, 'Viti,' p. 398.

² Arbousset and Daumas, p. 347; Casalis, p. 247.

³ Brasseur, 'Mexique,' vol. iii. p. 20, &c.

⁴ See 'The Buke of John Mandeuill,' 31, edited by Geo. F. Warner, published by the Roxburghe Club, 1889; Yule, 'Cathay,' Hakluyt Soc. [Note to 3rd ed.]

⁵ Wuttke, 'Volksaberglaube,' p. 215. Other cases in Bastian, 'Mensch,' vol. ii. pp. 58, 369, &c.

need not be repeated here of the soul's dread journey by caverns and rocky paths and weary plains, over steep and slippery mountains, by frail bark or giddy bridge across gulfs or rushing rivers, abiding the fierce onset of the soul-destroyer or the doom of the stern guardian of the other world. But before describing the spirit-world which is the end of the soul's journey, let us see what the proof is which sustains the belief in both. The lower races claim to hold their doctrines of the future life on strong tradition, direct revelation, and even personal experience. To them the land of souls is a discovered country, from whose bourne many a traveller returns.

Among the legendary visits to the world beyond the grave, there are some that seem pure myth, without a touch of real personal history. Ojibwa, the eponymic hero of his North American tribe, as one of his many exploits descended to the subterranean world of departed spirits, and came up again to earth.¹ When the Kamchadals were asked how they knew so well what happens to men after death, they could answer with their legend of Haetsh the first man. He died and went down into the world below, and a long while after came up again to his former dwelling, and there, standing above by the smoke-hole, he talked down to his kindred in the house and told them about the life to come; it was then that his two daughters whom he had left below followed him in anger and smote him so that he died a second time, and now he is chief in the lower world, and receives the Italmen when they die and rise anew.² Thus, again, in the great Finnish epic, the Kalewala, one great episode is Wainamoinen's visit to the land of the dead. Seeking the last charm-words to build his boat, the hero travelled with quick steps week after week through bush and wood till he came to the Tuonela river, and saw before him the island of Tuoni the god of death. Loudly he called to Tuoni's daughter to bring the ferry-boat across:—

¹ Schoolcraft, 'Algic Res.' vol. ii. pp. 32, 64, and see ante, vol. i. p. 312.

² Steller, 'Kamtschatka,' p. 271; Klemm, 'C. G.' vol. ii. p. 312.

'She, the virgin of Manala,
 She, the washer of the clothing,
 She, the wringer of the linen,
 By the river of Tuonela,
 In the under-world Manala,
 Spake in words, and this their meaning,
 This their answer to the hearer:—
 "Forth the boat shall come from hither,
 When the reason thou hast given
 That hath brought thee to Manala,
 Neither slain by any sickness,
 Nor by Death dragged from the living,
 Nor destroyed by other ending."

Wainamoinen replies with lying reasons. Iron brought him, he says, but Tuoni's daughter answers that no blood drips from his garment: Fire brought him, he says, but she answers that his locks are unsinged, and at last he tells his real mission. Then she ferries him over, and Tuonetar the hostess brings him beer in the two-eared jug, but Wainamoinen can see the frogs and worms within and will not drink, for it was not to drain Manala's beer-jug he had come. He lay in the bed of Tuoni, and meanwhile they spread the hundred nets of iron and copper across the river that he might not escape; but he turned into a reed in the swamp, and as a snake crept through the meshes:—

'Tuoni's son with hooked fingers
 Iron-pointed hooked fingers
 Went to draw his nets at morning—
 Salmon-trout he found a hundred,
 Thousands of the little fishes,
 But he found no Wainamoinen,
 Not the old friend of the billows.
 Then the ancient Wainamoinen,
 Come from out of Tuoni's kingdom,
 Spake in words, and this their meaning,
 This their answer to the hearer:—
 "Never mayst thou, God of goodness,
 Never suffer such another
 Who of self-will goes to Mana,
 Thrusts his way to Tuoni's kingdom.

Many they who travel thither,
 Few who thence have found the home-way,
 From the houses of Tuoni
 From the dwellings of Manala.”’

It is enough to name the familiar classic analogues of these mythic visits to Hades,—the descent of Dionysos to bring back Semele, of Orpheus to bring back his beloved Eurydike, of Herakles to fetch up the three-headed Kerberos at the command of his master Eurystheus; above all, the voyage of Odysseus to the ends of the deep-flowing Ocean, to the clouded city of Kimmerian men, where shining Helios looks not down with his rays, and deadly night stretches always over wretched mortals,—thence they passed along the banks to the entrance of the land where the shades of the departed, quickened for a while by the taste of sacrificial blood, talked with the hero and showed him the regions of their dismal home.²

The scene of the descent into Hades is in very deed enacted day by day before our eyes, as it was before the eyes of the ancient myth-maker, who watched the sun descend to the dark under-world, and return at dawn to the land of living men. These heroic legends lie in close-knit connexion with episodes of solar myth. It is by the simplest poetic adaptation of the Sun's daily life, typifying Man's life in dawning beauty, in mid-day glory, in evening death, that mythic fancy even fixed the belief in the religions of the world, that the Land of Departed Souls lies in the Far West or the World Below. How deeply the myth of the Sunset has entered into the doctrine of men concerning a Future State, how the West and the Under-World have become by mere imaginative analogy Regions of the Dead, how the quaint day-dreams of savage poets may pass into

¹ Kalewala, Rune xvi.; see Schiefner's German Translation, and Castrén, 'Finn. Myth.' pp. 128, 134. A Slavonic myth in Hanusch, p. 412.

² Homer. *Odys.* xi. On the vivification of ghosts by sacrifice of blood, and on libations of milk and blood, see Meiners, vol. i. p. 315, vol. ii. p. 89; J. G. Müller, p. 85; Rochholz, 'Deutscher Glaube und Brauch,' vol. i. p. 1. &c.

honoured dogmas of classic sages and modern divines,—all this the crowd of details here cited from the wide range of culture stand to prove.

Moreover, visits from or to the dead are matters of personal experience and personal testimony. When in dream or vision the seer beholds the spirits of the departed, they give him tidings from the other world, or he may even rise and travel thither himself, and return to tell the living what he has seen among the dead. It is sometimes as if the traveller's material body went to visit a distant land, and sometimes all we are told is that the man's self went, but whether in body or in spirit is a mere detail of which the story keeps no record. Mostly, however, it is the seer's soul which goes forth, leaving his body behind in ecstasy, sleep, coma, or death. Some of these stories, as we trace them on from savage into civilized times, are no doubt given in good faith by the visionary himself, while others are imitations of these genuine accounts.¹ Now such visions are naturally apt to reproduce the thoughts with which the seer's mind was already furnished. Every idea once lodged in the mind of a savage, a barbarian, or an enthusiast, is ready thus to be brought back to him from without. It is a vicious circle; what he believes he therefore sees, and what he sees he therefore believes. Beholding the reflexion of his own mind like a child looking at itself in a glass, he humbly receives the teaching of his second self. The Red Indian visits his happy hunting-grounds, the Tongan his shadowy island of Bolotu, the Greek enters Hades and looks on the Elysian Fields, the Christian beholds the heights of Heaven and the depths of Hell.

Among the North American Indians, and especially the Algonquin tribes, accounts are not unusual of men whose spirits, travelling in dreams or in the hallucinations of extreme illness to the land of the dead, have returned to reanimate their bodies, and tell what they have seen.

¹ See for example, various details in Bastian, 'Mensch,' vol. ii. pp. 369-75, &c.

to climb the precipice again, two pursuing infant spirits pulled her back, and she only escaped by flinging the roots at them, which they stopped to eat, while she scaled the rock by help of the akeake-stem, till she reached the earth and flew back to where she had left her body. On returning to life she found herself in darkness, and what had passed seemed as a dream, till she perceived that she was deserted and the door fast, and concluded that she had really died and come to life again. When morning dawned, a faint light entered by the crevices of the shut-up house, and she saw on the floor near her a calabash partly full of red ochre mixed with water; this she eagerly drained to the dregs, and then feeling a little stronger, succeeded in opening the door and crawling down to the beach, where her friends soon after found her. Those who listened to her tale firmly believed the reality of her adventures, but it was much regretted that she had not brought back at least one of the huge sweet-potatoes, as evidence of her visit to the land of spirits.¹ Races of North Asia² and West Africa³ have in like manner their explorers of the world beyond the grave.

Classic literature continues the series. Lucian's graphic

¹ Shortland, 'Traditions of New Zealand,' p. 150. The idea, of which the classic representative belongs to the myth of Persephone, that the living who tastes the food of the dead may not return, and which is so clearly stated in this Maori story, appears again among the Sioux of North America. Ahak-tah ('Male Elk') seems to die, but after two days comes down from the funeral-scaffold where his body had been laid, and tells his tale. His soul had travelled by the path of braves through the beautiful land of great trees and gay loud-singing birds, till he reached the river, and saw the homes of the spirits of his forefathers on the shore beyond. Swimming across, he entered the nearest house, where he found his uncle sitting in a corner. Very hungry, he noticed some wild rice in a bark dish. 'I asked my uncle for some rice to eat, but he did not give it to me. Had I eaten of the food for spirits, I never should have returned to earth.' Eastman, 'Dacotah,' p. 177.

² Castrén, 'Finn. Myth.' p. 139, &c.

³ Bosman, 'Guinea,' Letter 19, in Pinkerton, vol. xvi. p. 501; Burton, 'Dahome,' vol. ii. p. 158. For modern visits to hell and heaven by Christianized negro visionaries in America, see Macrae, 'Americans at Home,' vol. ii. p. 91.

tales represent the belief of their age, if not of their author. His Eukrates looks down the chasm into Hades, and sees the dead reclining on the asphodel in companies of kinsfolk and friends; among them he recognizes Sokrates with his bald head and pot-belly, and also his own father, dressed in the clothes he was buried in. Then Kleodemos caps this story with his own, how when he was sick, on the seventh day when his fever was burning like a furnace, everyone left him, and the doors were shut. Then there stood before him an all-beauteous youth in a white garment, who led him through a chasm into Hades, as he knew by seeing Tantalos and Tityos and Sisypchos; and bringing him to the court of judgment, where were Aiakos and the Fates and the Erinyes, the youth set him before Pluto the King, who sat reading the names of those whose day of life was over. But Pluto was angry, and said to the guide, 'This one's thread is not run out, that he should depart, but bring me Demylos the coppersmith, for he is living beyond the spindle.' So Kleodemos came back to himself free from his fever, and announced that Demylos, who was a sick neighbour, would die; and accordingly a little while after there was heard the cry of the mourners wailing for him.¹ Plutarch's stories, told more seriously, are yet one in type with the mocking Lucian's. The wicked, pleasure-seeking Thespesios lies three days as dead, and revives to tell his vision of the world below. One Antyllos was sick, and seemed to the doctors to retain no trace of life; till, waking without sign of insanity, he declared that he had been indeed dead, but was ordered back to life, those who brought him being severely chidden by their lord, and sent to fetch Nikander instead, a well-known currier, who was accordingly taken with a fever, and died on the third day.² Such stories, old and new, are current among the Hindus at this day. A certain man's soul, for instance, is carried to the

¹ Lucian. *Philopseudes*, c. 17-28.

² Plutarch. *De Sera Numinis Vindicta*, xxii.; and in Euseb. *Præp. Evang.* xi. 36.

realm of Yama by mistake for a namesake, and is sent back in haste to regain his body before it is burnt ; but in the meanwhile he has a glimpse of the hideous punishments of the wicked, and of the glorious life of those who had mortified the flesh on earth, and of suttee-widows now sitting in happiness by their husbands.¹ Mutatis mutandis these tales reappear in Christian mythology, as when Gregory the Great records that a certain nobleman named Stephen died, who was taken to the region of Hades, and saw many things he had heard before but not believed ; but when he was set before the ruler there presiding, he sent him back, saying that it was this Stephen's neighbour—Stephen the smith—whom he had commanded to be brought ; and accordingly the one returned to life, and the other died.²

The thought of human visitors revealing the mysteries of the world beyond the grave, which indeed took no slight hold on Christian belief, attached itself in a remarkable way to the doctrine of Christ's descent into Hades. This dogma had so strongly established itself by the end of the 4th century, that Augustine could ask, '*Quis nisi infidelis negaverit fuisse apud inferos Christum ?*'³ A distinct statement of the dogma was afterwards introduced into the symbol commonly called the 'Apostles' Creed : ' *Descendit ad inferos,*' '*Descendit ad inferna,*' '*He descended into hell.*'⁴ The Descent into Hades, which had the theological use of providing a theory of salvation applicable to the saints of the old covenant, imprisoned in the limbo of the fathers, is narrated in full in the apocryphal Gospel of Nicodemus, and is made there to rest upon a legend which belongs to the present group of human visits to the other world. It is related that two sons of Simeon,

¹ Ward, '*Hindoos,*' vol. ii. p. 63.

² Gregor. Dial. iv. 36. See Calmet, vol. ii. ch. 49.

³ Augustin. Epist. clxiv. 2.

⁴ See Pearson, '*Exposition of the Creed ;*' Bingham, '*Ant. Chr. Ch.*' book x. ch. iii. Art. iii. of the Church of England was reduced to its present state by Archbp. Parker's revision.

named Charinus and Leucius, rose from their tombs at the Resurrection, and went about silently and prayerfully among men, till Annas and Caiaphas brought them into the synagogue, and charged them to tell of their raising from the dead. Then, making the sign of the cross upon their tongues, the two asked for parchment and wrote their record. They had been set with all their fathers in the depths of Hades, when on a sudden there appeared the colour of the sun like gold, and a purple royal light shining on them ; then the patriarchs and prophets, from Adam to Simeon and John the Baptist, rejoicing proclaimed the coming of the light and the fulfilment of the prophecies ; Satan and Hades wrangled in strife together ; in vain the brazen gates were shut with their iron bars, for the summons came to open the gates that the king of glory may come in, who hath broken the gates of brass and cut the bars of iron in sunder ; then the mighty Lord broke the fetters and visited them who sat in darkness and the shadow of death ; Adam and his righteous children were delivered from Hades, and led into the glorious grace of Paradise.¹

Dante, elaborating in the 'Divina Commedia' the conceptions of paradise, purgatory, and hell familiar to the actual belief of his age, describes them once more in the guise of a living visitor to the land of the dead. Echoes in mediæval legend of such exploring expeditions to the world below still linger faintly in the popular belief of Europe. It has been thus with St. Patrick's Purgatory,² the cavern in the island of Lough Derg, in the county Donegal, which even in the seventeenth century O'Sullivan could describe first and foremost in his 'Catholic History' as 'the greatest of all memorable things of Ireland.' Mediæval visits to the other world were often made in the

¹ Codex Apocr. N. T. Evang. Nicod. ed. Giles. 'Apocryphal Gospels,' &c. tr. by A. Walker ; 'Gospel of Nicodemus.' The Greek and Latin texts differ much.

² The following details mostly from T. Wright, 'St. Patrick's Purgatory' (an elaborate critical dissertation on the mediæval legends of visits to the other world).

spirit. But like Ulysses, Wainamoinen, and Dante, men could here make the journey in body, as did Sir Owain and the monk Gilbert. When the pilgrim had spent fifteen days in prayer and fasting in the church, and had been led with litanies and sprinkling of holy water to the entrance of the purgatory, and the last warnings of the monks had failed to turn him from the venture, the door was closed upon him, and if found next morning, he could tell the events of his awful journey—how he crossed the narrow bridge that spans the river of death, how he saw the hideous torments of hell, and approached the joys of paradise. Sir Owain, one of King Stephen's knights, went thither in penance for his life of violence and rapine, and this was one of the scenes he beheld in purgatory :—

‘There come develes other mony mo,
 And badde the knyght with hem to go,
 And ladde him into a fowle contreye,
 Where ever was nyght and never day,
 For hit was derke and wonther colde :
 Yette was there never man so bolde,
 Hadde he never so many clothes on,
 But he wolde be colde as ony stone.
 Wynde herde he none blowe,
 But faste hit frese bothe hye and lowe.
 They browgte him to a felde full brode,
 Overe suche another never he yode,
 For of the lengthe none ende he knewe ;
 Thereover algate he moste nowe.
 As he wente he herde a crye,
 He wondered what hit was, and why,
 He syg ther men and wymmen also
 That lowde cryed, for hem was woo.
 They leyen thykke on every londe,
 Faste nayled bothe fote and honde
 With nayles glowyng alle of brasse :
 They ete the erthe so wo hem was ;
 Here face was nayled to the grownde.
 “Spare,” they cryde, “a lytyle stounde.”
 The develes wolde hem not spare :
 To hem peyne they thowgte yare.’

When Owain had seen the other fields of punishment, with their fiery serpents and toads, and the fires where sinners were hung up by their offending members, and roasted on spits, and basted with molten metal, and turned about on a great wheel of fire, and when he had passed the Devil's Mouth over the awful bridge, he reached the fair white glassy wall of the Earthly Paradise, reaching upward and upward, and saw before him the beautiful gate, whence issued a ravishing perfume. Then he soon forgot his pains and sorrows.

'As he stode, and was so fayne,
 Hym thowgth ther come hym agayne
 A swyde fayr processyoun
 Of alle manere menne of relygyoun,
 Fayre vestementes they hadde on,
 So ryche syg he never none.
 Myche joye hym thowgte to se
 Bysshopes yn here dygnité;
 Ilkone wente other be and be,
 Every man yn his degré.
 He syg ther monkes and chanones,
 And freres with newe shavene crownes;
 Ermytes he saw there amonge,
 And nonnes with fulle mery songe;
 Persones, prestes, and vycaryes;
 They made fulle mery melodyes.
 He syg ther kynges and emperoures,
 And dukes that had casteles and toures,
 Erles and barones fele,
 That some tyme hadde the worldes wele.
 Other folke he syg also,
 Never so mony as he dede thoo.
 Wymmen he syg ther that tyde:
 Myche was the joye ther on every syde:
 For alle was joye that with hem ferde,
 And myche solempnyté he herde.'

The procession welcomed Owain, and led him about, showing him the beauties of that country:—

'Hyt was grene, and fulle of flowres
 Of mony dyvers colowres;

dead. It is not that we or our country are of a more ghostly nature than others, but the idea is geographical, we are dwellers in the region of the setting sun, the land of death. The elaborate account by Procopius, the historian of the Gothic War, dates from the 6th century. The island of Brittia, according to him, lies opposite the mouths of the Rhine, some 200 stadia off, between Britannia and Thule, and on it dwell three populous nations, the Angles, Frisians, and Britons. (By Brittia, it appears, he means our Great Britain, his Britannia being the coast-land from modern Brittany to Holland, and his Thule being Scandinavia.) In the course of his history it seems to him needful to record a story, mythic and dreamlike as he thinks, yet which numberless men vouch for as having been themselves witnesses by eye and ear to its facts. This story is that the souls of the departed are conveyed across the sea to the island of Brittia. Along the mainland coast are many villages, inhabited by fishermen and tillers of the soil and traders to this island in their vessels. They are subject to the Franks, but pay no tribute, having from of old had to do by turns the burdensome service of transporting the souls. Those on duty for each night stay at home till they hear a knocking at the doors, and a voice of one unseen calling them to their work. Then without delay rising from their beds, compelled by some unknown power they go down to the beach, and there they see boats, not their own but others, lying ready but empty of men. Going on board and taking the oars, they find that by the burden of the multitude of souls embarked, the vessel lies low in the water, gunwale under within a finger's breadth. In an hour they are at the opposite shore, though in their own boats they would hardly make the voyage in a night and day. When they reach the island, the vessel becomes empty, till it is so light that only the keel touches the waves. They see no man on the voyage, no man at the landing, but a voice is heard that proclaims the name and rank and parentage of each newly arrived passenger, or if women, those of their

husbands. Traces of this remarkable legend seem to have survived, thirteen centuries later, in that endmost district of the Britannia of Procopius which still keeps the name of Bretagne. Near Raz, where the narrow promontory stretches westward into the ocean, is the 'Bay of Souls' (boé ann anavo); in the commune of Plouguel the corpse is taken to the churchyard, not by the shorter road by land, but in a boat by the 'Passage de l'Enfer,' across a little arm of the sea; and Breton folk-lore holds fast to the legend of the Curé de Braspar, whose dog leads over to Great Britain the souls of the departed, when the wheels of the soul-car are heard creaking in the air. These are but mutilated fragments, but they seem to piece together with another Keltic myth, told by Macpherson in the last century, the voyage of the boat of heroes to Flath-Innis, Noble Island, the green island home of the departed, which lies calm amid the storms far in the Western Ocean. With full reason, also, Mr. Wright traces to the situation of Ireland in the extreme West its especial association with legends of descents to the land of shades. Claudian placed at the extremity of Gaul the entrance where Ulysses found a way to Hades—

'Est locus extremum qua pandit Gallia litus,
Oceani prætentus aquis, ubi fertur Ulysses,' &c.

No wonder that this spot should have been since identified with St. Patrick's Purgatory, and that some ingenious etymologist should have found in the name of 'Ulster' a corruption of 'Ulyssisterra,' and a commemoration of the hero's visit.¹

Thirdly, the belief in a subterranean Hades peopled by the ghosts of the dead is quite common among the lower races. The earth is flat, say the Italmen of Kamchatka,

¹ Procop. De Bello Goth. iv. 20; Plut. Fragm. Comm. in Hesiod. 2; Grimm, 'D. M.' p. 793; Hersart de Villemarqué, vol. i. p. 136; Souvestre, 'Derniers Bretons,' p. 37; Jas. Macpherson, 'Introd. to Hist. of Great Britain and Ireland,' 2nd ed. London, 1772, p. 180; Wright, 'St. Patrick's Purgatory,' pp. 64, 129.

for if it were round, people would fall off; it is the wrong side of another heaven, which covers another earth below, whither the dead will go down to their new life, and so, as Steller says, their mundane system is like a tub with three bottoms.¹ In North America, the Tacullis held that the soul goes after death into the bowels of the earth, whence it can come back in human shape to visit friends.² In South America, Brazilian souls travel down to the world below in the West, and Patagonian souls will depart to enjoy eternal drunkenness in the caves of their ancestral deities.³ The New Zealander who says 'The sun has returned to Hades' (*kua hoki mai te Ra ki te Rua*), simply means that it has set. When a Samoan Islander dies, the host of spirits that surround the house, waiting to convey his soul away, set out with him crossing the land and swimming the sea, to the entrance of the spirit-world. This is at the westernmost point of the westernmost island, Savaii, and there one may see the two circular holes or basins where souls descend, chiefs by the bigger and plebeians by the smaller, into the regions of the underworld. There below is a heaven, earth, and sea, and people with real bodies, planting, fishing, cooking, as in the present life; but at night their bodies become like a confused collection of fiery sparks, and in this state during the hours of darkness they come up to revisit their former abodes, retiring at dawn to the bush or to the lower regions.⁴ For the state of thought on this subject among rude African tribes, it is enough to cite the Zulus, who at death will descend to live in Hades among their ancestors, the 'Abapansi,' the 'people underground.'⁵ Among rude Asiatic tribes, such an example may be taken from the Karens.

¹ Steller, 'Kamtschatka,' p. 269.

² Harmon, 'Journal,' p. 299; see Lewis and Clarke, p. 139 (Mandans).

³ J. G. Müller, 'Amer. Urrelig,' pp. 140, 287; see Humboldt and Bonpland, 'Voy.' vol. iii. p. 132; Falkner, 'Patagonia,' p. 114.

⁴ Taylor, 'New Zealand,' p. 232; Turner, 'Polynesia,' p. 235.

⁵ Callaway, 'Zulu Tales,' vol. i. p. 317, &c.; Arbousset and Daumas, p. 474. See also Burton, 'Dahome,' vol. ii. p. 157.

They are not quite agreed where *Plu*, the land of the dead, is situate; it may be above the earth or beyond the horizon. But the dominant and seemingly indigenous opinion is that it is below the earth. When the sun sets on earth, it rises in the *Karen Hades*, and when it sets in *Hades* it rises in this world. Here, again, the familiar belief of the European peasant is found; the spirits of the dead may come up from the land of shades by night, but at daybreak must return.¹

Such ideas, developed by uncultured races, may be followed up in various detail, through the stage of religion represented by the Mexican and Peruvian nations,² into higher ranges of culture. The Roman *Orcus* was in the bowels of the earth, and when the '*lapis manalis*,' the stone that closed the mouth of the world below, was moved away on certain solemn days, the ghosts of the dead came up to the world above, and partook of the offerings of their friends.³ Among the Greeks, the land of *Hades* was in the world below, nor was the thought unknown that it was the sunset-realm of the Western god (*πρὸς ἐσπέρου θεοῦ*). What *Hades* seemed like to the popular mind, *Lucian* thus describes:— 'The great crowd, indeed, whom the wise call "idiots," believing *Homer* and *Hesiod*, and the other myth-makers about these things, and setting up their poetry as a law, have supposed a certain deep place under the earth, *Hades*, and that it is vast, and roomy, and gloomy, and sunless, and how thought to be lighted up so as to behold every one within, I know not.'⁴ In the ancient Egyptian doctrine of the future life, modelled on solar myth, the region of the departed combines the under-world and the west, *Amenti*; the dead passes the gate of the setting sun to traverse the roads of darkness, and behold his father *Osiris*; and with

¹ *Mason*, '*Karens*,' l. c. p. 195; *Cross*, l. c. p. 313. Turanian examples in *Castrén*, '*Finn. Myth.*' p. 119.

² See below, pp. 79, 85.

³ *Festus*, s. v. '*manalis*,' &c.

⁴ *Sophocl. Edip. Tyrann.* 178; *Lucian. De Luctu*, 2. See classic details in *Pauly*, '*Real-Encyclop.*' art. '*inferi*.'

book, published in the last century, and translated French and German, which proved the sun to be hell its dark spots gatherings of damned souls.¹ And when in South America the Saliva Indians have pointed out the moon, their paradise where no mosquitos are, and the Guaycurus have shown it as the home of chiefs and medicine-men deceased, and the Polynesians of Tokel in like manner have claimed it as the abode of departed chiefs, then these pleasant fancies may be compared with Plutarch's description of the virtuous souls who after purification in the middle space gain their footing on the moon, and there are crowned as victors.² The conception of the moon as the seat of hell, has been elaborated in profoundest bathos by Mr. M. F. Tupper :

'I know thee well, O Moon, thou cavern'd realm,
Sad Satellite, thou giant ash of death,
Blot on God's firmament, pale home of crime,
Scarr'd prison-house of sin, where damned souls
Feed upon punishment. Oh, thought sublime,
That amid night's black deeds, when evil prowls
Through the broad world, thou, watching sinners well
Glarest o'er all, the wakeful eye of—Hell !'

Skin for skin, the brown savage is not ill matched in speculative lore with the white philosopher.

Fifthly, as Paradise on the face of the earth, and beneath it where the sun goes down, are regions whose existence is asserted or not denied by savage and by science, so it is with Heaven. Among the examples to display for us the real course of knowledge among man and the real relation which primitive bears to later civilisation, the belief in the existence of a firmament is one of the

¹ J. G. Müller, 'Amer. Urrel.' p. 138, see also 220 (Caribs), 402 505, 660 (Mexico); Brinton, 'Myths of New World,' p. 233; 'Physical Theory,' ch. xvi; Alger, 'Future Life,' p. 590; see also p. 16, note.

² Humboldt and Bonpland, 'Voy.' vol. v. p. 90; Martius, 'Ethnogr.' vol. i. p. 238; Turner, 'Polynesia,' p. 531; Plutarch. *De Facie in Orbe* Bastian, 'Psychologie,' pp. 80, 89 (souls in stars).

instructive. It arises naturally in the minds of children still, and in accordance with the simplest childlike thought, the cosmologies of the North American Indians¹ and the South Sea Islanders² describe their flat earth arched over by the solid vault of heaven. Like thoughts are to be traced on through such details as the Zulu idea that the blue heaven is a rock encircling the earth, inside which are the sun, moon, and stars, and outside which dwell the people of heaven; the modern negro's belief that there is a firmament stretched above like a cloth or web; the Finnish poem which tells how Ilmarinen forged the firmament of finest steel, and set in it the moon and stars.³ The New Zealander, with his notion of a solid firmament, through which the waters can be let down on earth through a crack or hole from the reservoir of rain above, could well explain the passage in Herodotus concerning that place in North Africa where, as the Libyans said, the sky is pierced, as well as the ancient Jewish conception of a firmament of heaven, 'strong as a molten mirror,' with its windows through which the rain pours down in deluge from the reservoirs above, windows which late Rabbinical literature tells us were made by taking out two stars.⁴ In nations where the theory of the firmament prevails, accounts of bodily journeys or spiritual ascents to heaven are in general meant not as figure, but as fact. Among the lower races, the tendency to localize the region of departed souls above the sky seems less strong than that which leads them to place their world of the dead on or below the earth's surface. Yet some well-marked descriptions of a savage

¹ See Schoolcraft, 'Indian Tribes,' part i. pp. 269, 311; Smith, 'Virginia,' in Pinkerton, vol. xiii. p. 54; Waitz, vol. iii. p. 223; Squier, 'Abor. Mon. of N. Y.' p. 156; Catlin, 'N. A. Ind.' vol. i. p. 180.

² Mariner, 'Tonga Is.' vol. ii. p. 134; Turner, 'Polynesia,' p. 103; Taylor, 'New Zealand,' pp. 101, 114, 256.

³ Callaway, 'Rel. of Amazulu,' p. 393; Burton, 'W. and W. fr. W. Afr.' p. 454; Castrén, 'Finn. Myth.' p. 295.

⁴ Herodot. iv. 158, see 185, and Rawlinson's note. See Smith's 'Dic. of the Bible,' s. v. 'firmament.' Eisenmenger, part i. p. 408.

Heaven are on record, the following, and others to be cited presently. Even some Australians seem to think of going up to the clouds at death, to eat and drink, and hunt and fish as here.¹ In North America, the Winnebagos placed their paradise in the sky, where souls travel along that 'Path of the Dead' which we call the Milky Way; and, working out the ever-recurring solar idea, the modern Iroquois speak of the soul going upward and westward, till it comes out on the beauteous plains of heaven, with people and trees and things as on earth.² In South America the Guarayos, representatives in some sort of the past condition of the Guarani race, worship Tamoi the Grandfather, the Ancient of Heaven; he was their first ancestor, who lived among them in old days and taught them to till the ground; then rising to heaven in the East he disappeared, having promised to be the helper of his people on earth, and to transport them, when they died, from the top of a sacred tree into another life, where they shall find their kindred and have hunting in plenty; and possess all that they possessed on earth; therefore it is that the Guarayos adorn their dead, and burn their weapons for them, and bury them with their faces to the East, whither they are to go.³ Among American peoples whose culture rose to a higher level than that of these savage tribes, we hear of the Peruvian Heaven, the glorious 'Upper World,' and of the temporary abode of Aztec warriors on heavenly wooded plains, where the sun shines when it is night on earth, wherefore it was a Mexican saying that the sun goes at evening to lighten the dead.⁴ What thoughts of heaven were in the minds of the old Aryan poets, this hymn from the Rig-Veda may show:—

¹ Fyfe, 'Australia,' vol. ii. p. 367.

² Schoolcraft, 'Indian Tribes,' part iv. p. 240 (but compare part v. p. 403); Morzan, 'Iroquois,' p. 176; Sproat, 'Savage Life,' p. 209.

³ D'Orbigny, 'L'Homme Américain,' vol. ii. pp. 319, 328; see Martius, v. l. i. p. 485 (Jumanas).

⁴ J. G. Muller, p. 163; Brasseur, 'Mexique,' vol. iii. p. 496; Kingsborough, 'Mexico,' vol. i. p. 20.

'Where there is eternal light, in the world where the sun is placed,
in that immortal imperishable world place me, O Soma !

Where king Vaivasvata reigns, where the secret place of heaven is,
where these mighty waters are, there make me immortal !

Where life is free, in the third heaven of heavens, where the worlds
are radiant, there make me immortal !

Where wishes and desires are, where the place of the bright sun is,
where there is freedom and delight, there make me immortal !

Where there is happiness and delight, where joy and pleasure re-
side, where the desires of our desire are attained, there make me
immortal !'¹

In such bright vague thoughts from the poet's religion of nature, or in cosmic schemes of ancient astronomy, with their artificial glories of barbaric architecture exaggerated in the skies, or in the raptures of mystic vision, or in the calmer teaching of the theologic doctrine of a future life, descriptions of realms of blessed souls in heaven are to be followed through the religions of the Brahman, the Buddhist, the Parsi, the later Jew, the Moslem, and the Christian.

For the object, not of writing a handbook of religions, but of tracing the relation which the religion of savages bears to the religion of cultured nations, these details are enough to show the general line of human thought regarding the local habitations of departed souls. It seems plain from the most cursory inspection of these various localizations, however much we may consider them as inherited or transmitted from people to people in the complex movements of theological history, that they are at any rate not derived from any single religion accepted among ancient or primæval men. They bear evident traces of independent working out in the varied definition of the region of souls, as on earth among men, on earth in some distant country, below the earth, above or beyond the sky. Similar ideas of this kind are found in different lands, but this simi-

¹ Max Müller, 'Chips,' vol. i. p. 46 ; Roth in 'Zeitschr. d. Deutsch. Morgenl. Ges.' vol. iv. p. 427.

ecstatic paradise, to judge by Captain Burton's description: 'It was said of the old Egyptians that they lived rather in Hades than upon the banks of the Nile. The Dahomans declare that this world is man's plantation, the next is his home,—a home which, however, no one visits of his own accord. They of course own no future state of rewards and punishments: there the King will be a King, and the slave a slave for ever. Ku-to-men, or Deadman's land, the Dahoman's other but not better world, is a 'country of ghosts, of umbræ, who, like the spirits of the nineteenth century in Europe, lead a quiet life, except when by means of mediums they are drawn into the drawing-rooms of the living.' With some such hopeless expectation the neighbours of the Dahomans, the Yorubas, judge the life to come in their simple proverb that 'A corner in this world is better than a corner in the world of spirits.'¹ The Finns, who feared the ghosts of the departed as unkind, harmful beings, fancied them dwelling with their bodies in the grave, or else, with what Castrén thinks a later philosophy, assigned them their dwelling in the subterranean Tuonela. Tuonela was like this upper earth, the sun shone there, there was no lack of land and water, wood and field, tilth and meadow, there were bears and wolves, snakes and pike, but all things were of a hurtful, dismal kind, the woods dark and swarming with wild beasts, the water black, the cornfields bearing seed of snakes' teeth, and there stern pitiless old Tuoni, and his grim wife and son with the hooked fingers with iron points, kept watch and ward over the dead lest they should escape.² Scarce less dismal was the classic ideal of the dark realm below, whither the shades of the dead must go to join the many gone before (ἐς πλεόνων ἰκέσθαι; penetrare ad plures; andare tra i più). The Roman Orcus holds the pallid souls, rapacious Orcus, sparing neither good nor bad.

¹ Burton, 'Dahome,' vol. ii. p. 156; 'Tr Eth. Soc.' vol. iii. p. 403; 'Wit and Wisdom from W. Afr.' pp. 280, 449; see J. G. Müller, p. 140.

² Castrén, 'Finn. Myth.' p. 126, &c.; Kalewala, Rune xv. xvi. xlv. &c.; Meiners, vol. ii. p. 780.

Gloomy is the Greek land of Hades, dark dwelling of the images of departed mortals, where the shades carry at once their living features and their dying wounds, and glide and cluster and whisper, and lead the shadow of a life. Like the savage hunter on his ghostly prairie, the great Orion still bears his brazen mace, still chases over the meadows of asphodel the flying beasts he slew of yore in the lonely mountains. Like the rude African of to-day, the swift-footed Achilles scorns such poor, thin, shadowy life; rather would he serve a mean man upon earth than be lord of all the dead.

‘Truly, oxen and goodly sheep may be taken for booty,
Tripods, too, may be bought, and the yellow beauty of horses;
But from the fence of the teeth when once the soul is departed,
Never cometh it back, regained by plunder or purchase.’¹

Where and what was Sheol, the dwelling of the ancient Jewish dead? Though its description is so suggested by the dark, quiet, inevitable cavern-tomb, that the two conceptions melt together in Hebrew poetic phrase, nevertheless Sheol is not a mere general term for burial-places. Nations to whom the idea of a subterranean region of departed spirits was a familiar thought, with familiar words to express it, quite naturally use these words in Biblical translation as the equivalents of Sheol. To the Greek Septuagint, *Sheol* was *Hades*, and for this the Coptic translators had their long-inherited Egyptian name of *Amenti*, while the Vulgate renders it as *Infernus*, the lower regions. The Gothic Ulflas, translating the Hades of the New Testament, could use *Halja* in its old German sense of the dim shadowy home of the dead below the earth; and the corresponding word *Hell*, if this its earlier sense be borne in mind, fairly translates Sheol and Hades in the English version of the Old and New Testament, though the word has become misleading to uneducated ears by being used also in the sense of Gehenna, the place of torment. The

¹ Homer. Il. ix 405; Odyss. xi. 218, 475; Virg. Æn. vi. 243, &c., &c.

slain in battle.¹ On the other hand, the thought which shows out in such bold relief in the savage mind, that courage is virtue, and battle and bloodshed the hero's noblest pursuit, leads naturally to a hope of glory for his soul when his body has been slain in fight. Such expectation was not strange in North America, to that Indian tribe, for instance, who talked of the Great Spirit walking in the moonlight on his island in Lake Superior, whither slain warriors will go to him to take their pleasure in the chase.² The Nicaraguans declared that men who died in their houses went underground, but the slain in war went to serve the gods in the east, where the sun comes from. This corresponds in part with the remarkable threefold contrast of the future life among their Aztec kinsfolk. Mictlan, the Hades of the general dead, and Tlalocan, the Earthly Paradise, reached by certain special and acute ways of death, have been mentioned here already. But the souls of warriors slain in battle or sacrificed as captives, and of women who died in child-birth, were transported to the heavenly plains; there the heroes, peeping through the holes in their bucklers pierced by arrows in earthly fight, watched the Sun arise and saluted him with shout and clash of arms, and at noon the mothers received him with music and dance to escort him on his western way.³ In such wise, to the old Norseman, to die the 'straw-death' of sickness or old age was to go down into the dismal loathly house of Hela the Death-goddess; if the warrior's fate on the field of battle were denied him, and death came to fetch him from a peaceful couch, yet at least he could have the scratch of the spear, Odin's mark, and so contrive to go with a blood-stained soul to the glorious Walhalla. Surely then if ever, says a

¹ Brebeuf in 'Rel. des Jés.' 1636, p. 104; see also Meiners, vol. ii. p. 769; J. G. Müller, pp. 89, 139.

² Chateaubriand, 'Voy. en Amérique' (Religion).

³ Oviedo, 'Nicaragua,' p. 22; Torquemada, 'Monarquía Indiana,' book xiii. c. 48; Sahagun, book iii. app. ch. i.-iii. in Kingsborough, vol. vii. Compare Anderson, 'Exp. to W. Yunnan,' p. 125. (Shans, good men and mothers dying in child-birth to heaven, bad men and those killed by the sword to hell.)

modern writer, the kingdom of heaven suffered violence, and the violent took it by force.¹ Thence we follow the idea onward to the battle-fields of holy war, where the soldier earned with his blood the unfading crown of martyrdom, and Christian and Moslem were urged in mutual onset and upheld in agony by the glimpse of paradise opening to receive the slayer of the infidel.

Such ideas, current among the lower races as to the soul's future happiness or misery, do not seem, setting aside some exceptional points, to be thoughts adopted or degraded from doctrines of cultured nations. They rather belong to the intellectual stratum in which they are found. If so, we must neither ignore nor exaggerate their standing in the lower ethics. 'The good are good warriors and hunters,' said a Pawnee chief; whereupon the author who mentions the saying remarks that this would also be the opinion of a wolf, if he could express it.² Nevertheless, if experience has led societies of savage men to fix on certain qualities, such as courage, skill, and industry, as being virtues, then many moralists will say that such a theory is not only ethical, but lying at the very foundation of ethics. And if these savage societies further conclude that such virtues obtain their reward in another world as in this, then their theories of future happiness and misery, destined for what they call good and bad men, may be looked on in this sense as belonging to morality, though at no high stage of development. But many or most writers, when they mention morality, assume a narrower definition of it. This must be borne in mind in appreciating what is meant by the statements of several well-qualified ethnologists, who have, in more or less degree, denied a moral character to the future retribution as conceived in savage religion. Mr. Ellis, describing the Society Islanders, at least gives an explicit definition. When he tried to ascertain whether they connected a person's con-

¹ Alger, 'Future Life,' p. 93.

² Brinton, 'Myths of New World,' p. 300.

arriving at this through transitional and rudimentary ages.

In strong contrast with the schemes of savage future existence, I need but set before the reader's mind a salient point here and there in the doctrine of distinct and unquestionable moral retribution, as held in religions of the higher culture. The inner mystic doctrines of ancient Egypt may perhaps never be extracted now from the pictures and hieroglyphic formulas of the 'Book of the Dead.' But the ethnographer may satisfy himself of two important points as to the place which the Egyptian view of the future life occupies in the history of religion. On the one hand, the soul's quitting and revisiting the corpse, the placing of the sage in the tomb, the offering of meat and drink, the arduous journey to the regions of the departed, the renewed life like that on earth, with its houses to dwell in and fields to cultivate—all these are conceptions which connect the Egyptian religion with the religions of the ruder races of mankind. But on the other hand, the mixed ethical and ceremonial standard by which the dead are to be judged adapts these primitive and even savage thoughts to a higher social development, such as may be shown by fragments from that remarkable 'negative confession' which the dead must make before Osiris and the forty-two judges inmenti. 'O ye Lords of Truth! let me know you! . . . Rub ye away my faults. I have not privily done evil against mankind. . . . I have not told falsehoods in the tribunal of Truth. . . . I have not done any wicked thing. I have not made the labouring man do more than his task daily. . . . I have not calumniated the slave to his master. . . . I have not murdered. . . . I have not done fraud to men. I have not changed the measures of the country. I have not injured the images of the gods. I have not taken scraps of the bandages of the dead. I have not committed adultery. I have not withheld milk from the mouths of sucklings. I have not hunted wild animals in the pasturages. I have not netted

sacred birds. . . . I am pure! I am pure! I am pure!' ¹

The Vedic hymns, again, tell of endless happiness for the good in heaven with the gods, and speak also of the deep pit where the liars, the lawless, they who give no sacrifice, will be cast.² The rival theories of continuance and retribution are seen in instructive coexistence in classic Greece and Rome. What seems the older belief holds its ground in the realm of Hades; that dim region of bodiless, smoke-like ghosts remains the home of the undistinguished crowd in the *μέσος βίος*, the 'middle life.' Yet at the same time the judgment-seat of Minos and Rhadamanthos, the joys of Elysium for the just and good, fiery Tartarus echoing with the wail of the wicked, represent the newer doctrine of a moral retribution. The idea of purgatorial suffering, which hardly seems to have entered the minds of the lower races, expands in immense vigour in the great Aryan religions of Asia. In Brahmanism and Buddhism, the working out of good and evil actions into their necessary consequence of happiness and misery is the very key to the philosophy of life, whether life's successive transmigrations be in animal, or human, or demon births on earth, or in luxurious heaven-palaces of gold and jewels, or in the agonizing hells where Oriental fancy riots in the hideous inventory of torture—caldrons of boiling oil and liquid fire; black dungeons and rivers of filth; vipers, and vultures, and cannibals; thorns, and spears, and red-hot pincers, and whips of flame. To the modern Hindu, it is true, ceremonial morality seems to take the upper hand, and the question of happiness or misery after death turns rather on ablutions and fasts, on sacrifices and gifts to brahmins, than on purity and beneficence of life. Buddhism in South East Asia, sadly degenerate from its once high

¹ Birch, Introduction to and translation of the 'Book of the Dead,' in Bunsen, vol. v.; Wilkinson, 'Ancient Eg.' vol. v.

² For references to Rig Veda see Muir, 'Sanskrit Texts,' sec. xviii.; Max Müller, Lecture on Vedas in 'Essays,' vol. ii.

inction of deepest import between the two great theories of the soul's existence after bodily death. According to a development theory of culture, the savage, unethical doctrine of continuance would be taken as the more primitive, succeeded in higher civilization by the ethical doctrine of retribution. Now this theory of the course of religion in the distant and obscure past is conformable with experience of its actual history, so far as this lies within our knowledge. Whether we compare the early Greek with the later Greek, the early Jew with the later Jew, the ruder races of the world in their older condition with the same races as affected by the three missionary religions of Buddhism, Mohammedanism, Christianity, the testimony of history vouches for the like transition towards ethical dogma.

In conclusion, though theological argument on the actual validity of doctrines relating to the future life can have no place here, it will be well not to pass by without further remark one great practical question which lies fairly within the province of Ethnography. How, in the various stages of culture, has the character and conduct of the living been affected by the thought of a life to come? If we take the savage beliefs as a starting-point, it will appear that these belong rather to speculative philosophy than to practical rule of life. The lower races hold opinions as to a future state because they think them true, but it is not surprising that men who take so little thought of a contingency three days off, should receive little practical impulse from vague anticipations of a life beyond the grave. Setting aside the consideration of possible races devoid of all thought of a future existence, there unquestionably has been and is a great mass of mankind whose lives are scarcely affected by such expectations of another life as they do hold. The doctrine of continuance, making death as it were a mere journey into a new country, can have little direct action on men's conduct, though indirectly it has indeed an enormous and disastrous influence on society, leading as it does to the slaughter of wives and slaves, and the destruction of pro-

perty, for the use of the dead in the next world. If this world to come be thought a happier region, the looking forward to it makes men more willing to risk their lives in battle, promotes the habit of despatching the sick and aged into a better life, and encourages suicide when life is very hateful here. When the half-way house between continuance and retribution is reached, and the idea prevails that the manly virtues which give rank and wealth and honour here will lead hereafter to yet brighter glory, then this belief must add new force to the earthly motives which make bold warriors and mighty chiefs. But among men who expect to become hovering ghosts at death, or to depart to some gloomy land of shades, such expectation strengthens the natural horror and hatred of dissolution. They tend toward the modern African's state of mind, whose thought of death is that he shall drink no more rum, wear no more fine clothes, have no more wives. The negro of our own day would feel to the utmost the sense of those lines in the beginning of the Iliad, which describe the heroes' 'souls' being cast down to Hades, but 'themselves' left a prey to dogs and carrion birds.

Rising to the level of the higher races, we mark the thought of future existence taking a larger and larger place in the convictions of religion, the expectation of a judgment after death gaining in intensity and becoming, what it scarcely seems to the savage, a real motive in life. Yet this change is not to be measured as proceeding throughout in any direct proportion with the development of culture. The doctrine of the future life has hardly taken deeper and stronger root in the higher than in the middle levels of civilization. In the language of ancient Egypt, it is the dead who are emphatically called the 'living,' for their life is everlasting, whether in the world of the departed, or nearer home in the tomb, the 'eternal dwelling.' The Moslem says that men sleep in life and wake in death; the Hindu likens the body which a soul has quitted to the bed he rises from in the morning. The story of the ancient

purpose to make them bring offerings.¹ In China it is held that the multitudes of wretched destitute spirits in the world below, such as souls of lepers and beggars, can sorely annoy the living ; therefore at certain times they are to be appeased with offerings of food, scant and beggarly ; and a man who feels unwell, or fears a mishap in business, will prudently have some mock-clothing and mock-money burnt for these 'gentlemen of the lower regions.'² Notions of this sort are widely prevalent in Indo-China and India ; whole orders of demons there were formerly human souls, especially of people left unburied or slain by plague or violence, of bachelors or of women who died in childbirth, and who henceforth wreak their vengeance on the living. They may, however, be propitiated by temples and offerings, and thus have become in fact a regular class of local deities.³ Among them may be counted the diabolic soul of a certain wicked British officer, whom native worshippers in the Tinnevely district still propitiate by offering at his grave the brandy and cheroots he loved in life.⁴ India even carries theory into practice by an actual manufacture of demons, as witness the two following accounts. A certain brahman, on whose lands a kshatriya raja had built a house, ripped himself up in revenge, and became a demon of the kind called brahmadasyu, who has been ever since the terror of the whole country, and is the most common village deity in Kharakpur.⁵ Toward the close of the last century there were two brahmans, out of whose house a man had wrongfully, as they thought, taken forty rupees ; whereupon one of the brahmans proceeded to cut off his own mother's

¹ Castrén, 'Finn. Myth.' p. 122.

² Doolittle, 'Chinese,' vol. i. p. 206.

³ Bastian, 'Oestl. Asien,' vol. ii. pp. 129, 416 ; vol. iii. pp. 29, 257, 278 ; 'Psychologie,' pp. 77, 99 ; Cross, 'Karens,' l. c. p. 316 ; Elliot in 'Journ. Eth. Soc.' vol. i. p. 115 ; Buchanan, 'Mysore, &c.,' in Pinkerton, vol. viii. p. 677.

⁴ Shortt, 'Tribes of India,' in 'Tr. Eth. Soc.' vol. vii. p. 192 ; Tinling, 'Tour round India,' p. 19.

⁵ Bastian, 'Psychologie,' p. 101.

head, with the professed view, entertained by both mother and son, that her spirit, excited by the beating of a large drum during forty days, might haunt, torment, and pursue to death the taker of their money and those concerned with him. Declaring with her last words that she would blast the thief, the spiteful hag deliberately gave up her life to take ghostly vengeance for those forty rupees.¹ By instances like these it appears that we may trace up from the psychology of the lower races the familiar ancient and modern European tales of baleful ghost-demons. The old fear even now continues to vouch for the old belief.

Happily for man's anticipation of death, and for the treatment of the sick and aged, thoughts of horror and hatred do not preponderate in ideas of deified ancestors, who are regarded on the whole as kindly patron spirits, at least to their own kinsfolk and worshippers. Manes-worship is one of the great branches of the religion of mankind. Its principles are not difficult to understand, for they plainly keep up the social relations of the living world. The dead ancestor, now passed into a deity, simply goes on protecting his own family and receiving suit and service from them as of old; the dead chief still watches over his own tribe, still holds his authority by helping friends and harming enemies, still rewards the right and sharply punishes the wrong. It will be enough to show by a few characteristic examples the general position of manes-worship among mankind, from the lower culture upward.² In the two Americas it appears not unfrequently, from the low savage level of the Brazilian Camacans, to the somewhat higher stage of northern Indian tribes whom we hear of as praying to the spirits of their forefathers for good weather or luck in hunting, and fancying when an Indian falls into the fire that the ancestral spirits pushed him in to punish

¹ Sir J. Shore in 'Asiatic Res.' vol. iv. p. 331.

² For some collections of details of manes-worship, see Meiners, 'Geschichte der Religionen,' vol. i. book 3; Bastian, 'Mensch,' vol. ii. pp. 402-11; 'Psychologie,' pp. 72-114.

and happiness.¹ In classic Europe, apotheosis lies part within the limits of myth, where it was applied to fabled ancestors, and part within the limits of actual history, as where Julius and Augustus shared its honours with the vile Domitian and Commodus. The most special representatives of ancestor-worship in Europe were perhaps the ancient Romans, whose word 'manes' has become the recognized name for ancestral deities in modern civilized language; they embodied them as images, set them up as household patrons, gratified them with offerings and solemn homage, and counting them as or among the infernal gods, inscribed on tombs D. M., 'Diis Manibus.'² The occurrence of this D. M. in Christian epitaphs is an often-noticed case of religious survival.

Although full ancestor-worship is not practised in modern Christendom, there remains even now within its limits a well-marked worship of the dead. A crowd of saints, who were once men and women, now form an order of inferior deities, active in the affairs of men and receiving from them reverence and prayer, thus coming strictly under the definition of manes. This Christian cultus of the dead, belonging in principle to the older manes-worship, was adapted to answer another purpose in the course of religious transition in Europe. The local gods, the patron gods of particular ranks and crafts, the gods from whom men sought special help in special needs, were too near and dear to the inmost heart of præ-Christian Europe to be done away with without substitutes. It proved easier to replace them by saints who could undertake their particular professions, and even succeed them in their sacred dwellings. The system of spiritual division of labour was in time worked out with wonderful minuteness in the vast array of professional saints, among whom the most familiar to modern English ears are St. Cecilia, patroness of musicians; St. Luke, patron

¹ Manu, book iii.

² Details in Pauly, 'Real-Encyclop.' s. v. 'inferi'; Smith's 'Dic. of Gr. and Rom. Biog. and Myth.'; Meiners, Hartung, &c.

of painters; St. Peter, of fishmongers; St. Valentine, of lovers; St. Sebastian, of archers; St. Crispin, of cobblers; St. Hubert, who cures the bite of mad dogs; St. Vitus, who delivers madmen and sufferers from the disease which bears his name; St. Fiacre, whose name is now less known by his shrine than by the hackney-coaches called after him in the seventeenth century. Not to dwell here minutely on an often-treated topic, it will be enough to touch on two particular points. First, as to the direct historical succession of the Christian saint to the heathen deity, the following are two very perfect illustrations. It is well known that Romulus, mindful of his own adventurous infancy, became after death a Roman deity propitious to the health and safety of young children, so that nurses and mothers would carry sickly infants to present them in his little round temple at the foot of the Palatine. In after ages the temple was replaced by the church of St. Theodorus, and there Dr. Conyers Middleton, who drew public attention to its curious history, used to look in and see ten or a dozen women, each with a sick child in her lap, sitting in silent reverence before the altar of the saint. The ceremony of blessing children, especially after vaccination, may still be seen there on Thursday mornings.¹ Again, Sts. Cosmas and Damianus, according to Maury, owe their recognized office to a similar curious train of events. They were martyrs who suffered under Diocletian, at *Ægææ* in Cilicia. Now this place was celebrated for the worship of *Æsculapius*, in whose temple incubation, i.e. sleeping for oracular dreams, was practised. It seems as though the idea was transferred on the spot to the two local saints, for we next hear of them as appearing in a dream to the Emperor Justinian, when he was ill at Byzantium. They cured him, he built them a temple, their cultus spread far and wide, and they frequently appeared to the sick to show them what they should do. Legend settled that Cosmas and Damianus were physicians while they lived on earth,

¹ Middleton, 'Letter from Rome'; Murray's 'Handbook of Rome.'

eaten by the spirit that took him ; and though the soul of one thus devoured would go to the common spirit-land of the departed, yet it would have no power of speech there, and if questioned could but beat its breast. It completes this account to notice that the disease-inflicting souls of the departed were the same which possessed the living under more favourable circumstances, coming to talk through a certain member of the family, prophesying future events, and giving directions as to family affairs.¹ Farther east, in the Georgian and Society Islands, evil demons are sent to scratch and tear people into convulsions and hysterics, to torment poor wretches as with barbed hooks, or to twist and knot inside them till they die writhing in agony. But madmen are to be treated with great respect, as entered by a god, and idiots owe the kindness with which they are appeased and coaxed to the belief in their superhuman inspiration.² Here, and elsewhere in the lower culture, the old real belief has survived which has passed into a jest of civilized men in the famous phrase of the 'inspired idiot.'

American ethnography carries on the record of rude races ascribing disease to the action of evil spirits. Thus the Dacotas believe that the spirits punish them for misconduct, especially for neglecting to make feasts for the dead ; these spirits have the power to send the spirit of something, as of a bear, deer, turtle, fish, tree, stone, worm, or deceased person, which entering the patient causes disease ; the medicine-man's cure consists in reciting charms over him, singing 'He-le-li-lah, &c.,' to the accompaniment of a gourd-rattle with beads inside, ceremonially shooting a symbolic bark representation of the intruding creature, sucking over the seat of pain to get the spirit out, and

¹ Turner, 'Polynesia,' p. 236.

² Ellis, 'Polyn. Res.' vol. i. pp. 363, 395, &c., vol. ii. pp. 193, 274 ; Cook, '3rd Voy.' vol. iii. p. 131. Details of the superhuman character ascribed to weak or deranged persons among other races, in Schoolcraft, part iv. p. 49 ; Martius, vol. i. p. 633 ; Meiners, vol. i. p. 323 ; Waitz, vol. ii. p. 181.

firing guns at it as it is supposed to be escaping.¹ Such processes were in full vogue in the West Indies in the time of Columbus, when Friar Roman Pane put on record his quaint account of the native sorcerer pulling the disease off the patient's legs (as one pulls off a pair of trousers), going out of doors to blow it away, and bidding it begone to the mountain or the sea; the performance concluding with the regular sucking-cure and the pretended extraction of some stone or bit of flesh, or such thing, which the patient is assured that his patron-spirit or deity (*cemi*) put into him to cause the disease, in punishment for neglect to build him a temple or honour him with prayer or offerings of goods.² Patagonians considered sickness as caused by a spirit entering the patient's body; 'they believe every sick person to be possessed of an evil demon; hence their physicians always carry a drum with figures of devils painted on it, which they strike at the beds of sick persons to drive out from the body the evil demon which causes the disorder.'³ In Africa, according to the philosophy of the Basutos and the Zulus, the causes of disease are the ghosts of the dead, come to draw the living to themselves, or to compel them to sacrifice meat-offerings. They are recognized by the diviners, or by the patient himself, who sees in dreams the departed spirit come to torment him. Congo tribes in like manner consider the souls of the dead, passed into the ranks of powerful spirits, to cause disease and death among mankind. Thus, in both these districts, medicine becomes an almost entirely religious matter of propitiatory sacrifice and prayer addressed to the disease-inflicting manes. The

¹ Schoolcraft, 'Indian Tribes,' part i. p. 250, part ii. pp. 179, 199, part iii. p. 498; M. Eastman, 'Dahcotah,' pp. xxiii. 34, 41, 72. See also Gregg, 'Commerce of Prairies,' vol. ii. p. 297 (Comanches); Morgan, 'Iroquois,' p. 163; Sproat, p. 174 (Ahts); Egede, 'Greenland,' p. 186; Cranz, p. 269.

² Roman Pane, xix. in 'Life of Colon'; in Pinkerton, vol. xii. p. 87.

³ D'Orbigny, 'L'Homme Américain,' vol. ii. pp. 73, 168; Musters, 'Patagonians,' p. 180. See also J. G. Müller, pp. 207, 231 (Caribs); Spix and Martius, 'Brasilien,' vol. i. p. 70; Martius, 'Ethnog. Amer.' vol. i. p. 646 (Macusis).

communication is desired enters her body and talks through her to the living; also the man into whom a deity is brought by invocations and mesmeric passes, when, assuming the divine figure and attitude, he pronounces the oracle.¹ In Birma, the fever-demon of the jungle seizes trespassers on his domain, and shakes them in ague till he is exorcised, while falls and apoplectic fits are the work of other spirits. The dancing of women by demoniacal possession is treated by the doctor covering their heads with a garment, and thrashing them soundly with a stick, the demon and not the patient being considered to feel the blows; the possessing spirit may be prevented from escaping by a knotted and charmed cord hung round the bewitched person's neck, and when a sufficient beating has induced it to speak by the patient's voice and declare its name and business, it may either be allowed to depart, or the doctor tramples on the patient's stomach till the demon is stamped to death. For an example of invocation and offerings, one characteristic story told by Dr. Bastian will suffice. A Bengali cook was seized with an apoplectic fit, which his Birmese wife declared was but a just retribution, for the godless fellow had gone day after day to market to buy pounds and pounds of meat, yet in spite of her remonstrances would never give a morsel to the patron-spirit of the town; as a good wife, however, she now did her best for her suffering husband, placing near him little heaps of coloured rice for the 'nat,' and putting on his fingers rings with prayers addressed to the same offended being—'Oh ride him not!'—'Ah let him go!'—'Grip him not so hard!'—'Thou shalt have rice!'—'Ah, how good that tastes!' How explicitly Buddhism recognizes such ideas, may be judged from one of the questions officially put to candidates for admission as monks or talapoins—'Art thou afflicted by madness or the other ills caused by giants, witches, or evil demons of the forest and mountain?'² Within our own domain of British India,

¹ Doolittle, 'Chinese,' vol. i. p. 143, vol. ii. pp. 110, 320.

² Bastian, 'Oestl. Asien,' vol. ii. pp. 103, 152, 381, 418, vol. iii. p. 247,

the possession-theory and the rite of exorcism belonging to it may be perfectly studied to this day. There the doctrine of sudden ailment or nervous disease being due to a blast or possession by a 'bhut,' or being, that is, a demon, is recognized as of old; there the old witch who has possessed a man and made him sick or deranged, will answer spiritually out of his body and say who she is and where she lives; there the frenzied demoniac may be seen raving, writhing, tearing, bursting his bonds, till, subdued by the exorcist, his fury subsides, he stares and sighs, falls helpless to the ground, and comes to himself; and there the deities caused by excitement, singing, and incense to enter into men's bodies, manifest their presence with the usual hysterical or epileptic symptoms, and speaking in their own divine name and personality, deliver oracles by the vocal organs of the inspired medium.¹

In the ancient Babylonian-Assyrian texts, the exorcism-formulas show the doctrine of disease-demons in full development, and similar opinions were current in ancient Greece and Rome, to whose languages indeed our own owes the technical terms of the subject, such as 'demoniac' and 'exorcist.' Homer's sick men racked with pain are tormented by a hateful demon (στρυγερὸς οἱ ἔχραε δαίμων). 'Epilepsy' (ἐπίληψις) was, as its name imports, the 'seizure' of the patient by a superhuman agent: the agent being more exactly defined in 'nympholepsy,' the state of being seized or possessed by a nymph, i. e., rapt or entranced (νυμφόληπτος, lymphatus). The causation of mental derangement and delirious utterance by spiritual possession was an accepted tenet of Greek philosophy. To be insane was simply to have an evil spirit, as when Sokrates said of those who denied dæmonic or spiritual knowledge, that they &c. See also Bowring, 'Siam,' vol. i. p. 139; 'Journ. Ind. Archip.' vol. iv. p. 507, vol. vi. p. 614; Turpin, in Pinkerton, vol. ix. p. 761; Kempfer, 'Japan,' *ibid.* vol. vii. pp. 701, 730, &c.

¹ Ward, 'Hindoos,' vol. i. p. 155, vol. ii. p. 183; Roberts, 'Oriental Illustrations of the Scriptures,' p. 529; Bastian, 'Psychologie,' pp. 164, 184-7. Sanskrit paigācha-graha = demon-seizure, possession. Ancient evidence in Pictet, 'Origines Indo-Europ.' part ii. ch. v.; Spiegel, 'Avesta.'

'And Frensch sche spak ful faire and *fetysly*,
 Aftur the scole of Stratford atte Bowe,
 For Frensch of Parys was to hire unknowe.'

The President de Brosses, a most original thinker of the last century, struck by the descriptions of the African worship of material and terrestrial objects, introduced the word *Fétichisme* as a general descriptive term,¹ and since then it has obtained great currency by Comte's use of it to denote a general theory of primitive religion, in which external objects are regarded as animated by a life analogous to man's. It seems to me, however, more convenient to use the word Animism for the doctrine of spirits in general, and to confine the word Fetishism to that subordinated department which it properly belongs to, namely, the doctrine of spirits embodied in, or attached to, or conveying influence through, certain material objects. Fetishism will be taken as including the worship of 'stocks and stones,' and thence it passes by an imperceptible gradation into Idolatry.

Any object whatsoever may be a fetish. Of course, among the endless multitude of objects, not as we should say physically active, but to which ignorant men ascribe mysterious power, we are not to apply indiscriminately the idea of their being considered vessels or vehicles or instruments of spiritual beings. They may be mere signs or tokens set up to represent ideal notions or ideal beings, as fingers or sticks are set up to represent numbers. Or they may be symbolic charms working by imagined conveyance of their special properties, as an iron ring to give firmness, or a kite's foot to give swift flight. Or they may be merely regarded in some undefined way as wondrous ornaments or curiosities. The tendency runs through all human nature to collect and admire objects remarkable in beauty, form, quality, or scarceness. The shelves of ethnological museums show heaps of the objects which the lower races treasure up

¹ (C. de Brosses.) 'Du culte des dieux fétiches ou Parallèle de l'ancienne Religion de l'Egypte avec la religion actuelle de Nigritie.' 1760. [De Brosses supposed the word *fétiche* connected with *chose fée*, *fatum*.]

and hang about their persons—teeth and claws, roots and berries, shells and stones, and the like. Now fetishes are in great measure selected from among such things as these, and the principle of their attraction for savage minds is clearly the same which still guides the superstitious peasant in collecting curious trifles ‘for luck.’ The principle is one which retains its force in far higher ranges of culture than the peasant’s. Compare the Ostyak’s veneration for any peculiar little stone he has picked up, with the Chinese love of collecting curious varieties of tortoise-shell, or an old-fashioned English conchologist’s delight in a reversed shell. The turn of mind which in a Gold-Coast negro would manifest itself in a museum of monstrous and most potent fetishes, might impel an Englishman to collect scarce postage-stamps or queer walking-sticks. In the love of abnormal curiosities there shows itself a craving for the marvellous, an endeavour to get free from the tedious sense of law and uniformity in nature. As to the lower races, were evidence more plentiful as to the exact meaning they attach to objects which they treat with mysterious respect, it would very likely appear more often and more certainly than it does now, that these objects seem to them connected with the action of spirits, so as to be, in the strict sense in which the word is here used, real fetishes. But this must not be taken for granted. To class an object as a fetish, demands explicit statement that a spirit is considered as embodied in it or acting through it or communicating by it, or at least that the people it belongs to do habitually think this of such objects; or it must be shown that the object is treated as having personal consciousness and power, is talked with, worshipped, prayed to, sacrificed to, petted or ill-treated with reference to its past or future behaviour to its votaries. In the instances now selected, it will be seen that in one way or another they more or less satisfy such conditions. In investigating the exact significance of fetishes in use among men, savage or more civilized, the peculiar difficulty is to know whether the effect of the object is

the object as a body. Mr. Darwin saw two Malay women in Keeling Island who held a wooden spoon dressed in clothes like a doll; this spoon had been carried to the grave of a dead man, and becoming inspired at full moon, in fact lunatic, it danced about convulsively like a table or a hat at a modern spirit-séance.¹ Among the Salish Indians of Oregon, the conjurors bring back men's lost souls as little stones or bones or splinters, and pretend to pass them down through the tops of their heads into their hearts, but great care must be taken to remove the spirits of any dead people that may be in the lot, for the patient receiving one would die.² There are indigenous Kol tribes of India who work out this idea curiously in bringing back the soul of a deceased man into the house after the funeral, apparently to be worshipped as a household spirit; while some catch the spirit re-embodied in a fowl or fish, the Binjwar of Raepore bring it home in a pot of water, and the Bunjia in a pot of flour.³ The Chinese hold such theories with extreme distinctness, considering one of a man's three spirits to take up its abode in the ancestral tablet, where it receives messages and worship from the survivors; while the long keeping of the dead man's gilt and lacquered coffin, and the reverence and offerings continued at the tomb, are connected with the thought of a spirit lingering about the corpse. Consistent with these quaint ideas are ceremonies in vogue in China, of bringing home in a cock (live or artificial) the spirit of a man deceased in a distant place, and of enticing into a sick man's coat the departing spirit which has already left his body, and so conveying it back.⁴ Tatar folk-lore illustrates the idea of soul-embodiment in the quaint but intelligible story of the demon-giant who could not be slain, for he did not keep his soul in his body, but in a twelve-

¹ Darwin, 'Journal,' p. 458.

² Bastian, 'Mensch,' vol. ii. p. 320.

³ 'Report of Jubbulpore Ethnological Committee,' Nagpore, 1868, part i. p. 5.

⁴ Doolittle, 'Chinese,' vol. i. pp. 151, 207, 214, vol. ii. p. 401; see Plath, 'Religion der alten Chinesen,' part i. p. 59, part ii. p. 101.

headed snake carried in a bag on his horse's back; the hero finds out the secret and kills the snake, and then the giant dies too. This tale is curious, as very likely indicating the original sense of a well-known group of stories in European folk-lore, the Scandinavian one, for instance, where the giant cannot be made an end of, because he keeps his heart not in his body, but in a duck's egg in a well far away; at last the young champion finds the egg and crushes it, and the giant bursts.¹ Following the notion of soul-embodiment into civilized times, we learn that 'A ghost may be laid for any term less than an hundred years, and in any place or body, full or empty; as, a solid oak—the pommel of a sword—a barrel of beer, if a yeoman or simple gentleman—or a pipe of wine, if an esquire or a justice.' This is from Grose's bantering description in the last century of the art of 'laying' ghosts;² and it is one of the many good instances of articles of serious savage belief surviving as jests among civilized men.

Thus other spiritual beings, roaming free about the world, find fetish-objects to act through, to embody themselves in, to present them visibly to their votaries. It is extremely difficult to draw a distinct line of separation between the two prevailing sets of ideas relating to spiritual action through what we call inanimate objects. Theoretically we can distinguish the notion of the object acting as it were by the will and force of its own proper soul or spirit, from the notion of some foreign spirit entering its substance or acting on it from without, and so using it as a body or instrument. But in practice these conceptions blend almost inextricably. This state of things is again a confirmation of the theory of animism here advanced, which treats both sets of ideas as similar developments of the same original

¹ Castrén, 'Finn. Myths,' p. 167: Dureau 'Norse Tales,' p. 87: Lane 'Thousand and One Nights,' vol. III. p. 522: Grimm 'D. M.' p. 1104. See also Bastian, 'Psychologie,' p. 222. Maenhagen 'Folklore,' part II. p. 39.

² Brand, 'Pop. Ant.' vol. III. p. 72.

ignorant and superstitious with real savage faith in their mysterious virtues, by the more enlightened in quaint survival from the past. The mental and physical phenomena of what is now called 'table-turning' belong to a class of proceedings which have here been shown to be familiar to the lower races, and accounted for by them on a theory of extra-human influence which is in the most extreme sense spiritualistic.

In giving its place in the history of mental development to the doctrine of the lower races as to embodiment in or penetration of an object by a spirit or an influence, there is no slight interest in comparing it with theories familiar to the philosophy of cultured nations. Thus Bishop Berkeley remarks on the obscure expressions of those who have described the relation of power to the objects which exert it. He cites Torricelli as likening matter to an enchanted vase of Circe serving as a receptacle of force, and declaring that power and impulse are such subtle abstracts and refined quintessences, that they cannot be enclosed in any other vessels but the inmost materiality of natural solids; also Leibnitz as comparing active primitive power to soul or substantial form. Thus, says Berkeley, must even the greatest men, when they give way to abstraction, have recourse to words having no certain signification, and indeed mere scholastic shadows.¹ We may fairly add that such passages show the civilized metaphysician falling back on such primitive conceptions as still occupy the minds of the rude natives of Siberia and Guinea. To go yet farther, I will venture to assert that the scientific conceptions current in my own schoolboy days, of heat and electricity as invisible fluids passing in and out of solid bodies, are ideas which reproduce with extreme closeness the special doctrine of Fetishism.

Under the general heading of Fetishism, but for convenience' sake separately, may be considered the worship of 'stocks and stones.' Such objects, if merely used as

¹ Berkeley, 'Concerning Motion,' in 'Works,' vol. ii p. 86.

altars, are not of the nature of fetishes, and it is first necessary to ascertain that worship is actually addressed to them. Then arises the difficult question, are the stocks and stones set up as mere ideal representatives of deities, or are these deities considered as physically connected with them, embodied in them, hovering about them, acting through them? In other words, are they only symbols, or have they passed in the minds of their votaries into real fetishes? The conceptions of the worshippers are sometimes in this respect explicitly stated, may sometimes be fairly inferred from the circumstances, and are often doubtful.

Among the lower races of America, the Dacotas would pick up a round boulder, paint it, and then, addressing it as grandfather, make offerings to it and pray to it to deliver them from danger;¹ in the West India Islands, mention is made of three stones to which the natives paid great devotion—one was profitable for the crops, another for women to be delivered without pain, the third for sunshine and rain when they were wanted;² and we hear of Brazilian tribes setting up stakes in the ground, and making offerings before them to appease their deities or demons.³ Stone-worship held an important place in the midst of the comparatively high culture of Peru, where not only was reverence given to especial curious pebbles and the like, but stones were placed to represent the penates of households and the patron-deities of villages. It is related by Montesinos that when the worship of a certain sacred stone was given up, a parrot flew from it into another stone, to which adoration was paid: and though this author is not of good credit, he can hardly have invented a story which, as we shall see, so curiously coincides with the Polynesian idea of a bird conveying to and from an idol the spirit which embodies itself in it.⁴

¹ Schoolcraft, 'Indian Tribes,' part ii. p. 196, part iii. p. 229.

² Herrera, 'Indias Occidentales,' dec. i. iii. 3.

³ De Laet, *Novus Orbis*, xv. 2.

⁴ Garcilaso de la Vega, 'Commentarios Reales,' i. 9; J. G. Müller, pp. 263, 311, 371, 387; Waitz, vol. iv. p. 454; see below, p. 175.

By a scarcely perceptible transition, we pass to Idolatry. A few chips or scratches or daubs of paint suffice to convert the rude post or stone into an idol. Difficulties which complicate the study of stock-and-stone worship disappear in the worship of even the rudest of unequivocal images, which can no longer be mere altars, and if symbols must at least be symbols of a personal being. Idolatry occupies a remarkable district in the history of religion. It hardly belongs to the lowest savagery, which simply seems not to have attained to it, and it hardly belongs to the highest civilization, which has discarded it. Its place is intermediate, ranging from the higher savagery where it first clearly appears, to the middle civilization where it reaches its extreme development, and thenceforward its continuance is in dwindling survival and sometimes expanding revival. The position thus outlined is, however, very difficult to map exactly. Idolatry does not seem to come in uniformly among the higher savages; it belongs, for instance, fully to the Society Islanders, but not to the Tongans and Fijians. Among higher nations, its presence or absence does not necessarily agree with particular national affinities or levels of culture—compare the idol-worshipping Hindu with his ethnic kinsman the idol-hating Parsi, or the idolatrous Phœnician with his ethnic kinsman the Israelite, among whose people the incidental relapse into the proscribed image-worship was a memory of disgrace. Moreover, its tendency to revive is ethnographically embarrassing. The ancient Vedic religion seems not to recognize idolatry, yet the modern Brahmans, professed followers of Vedic doctrine, are among the greatest idolaters of the world. Early Christianity by no means abrogated the Jewish law against image-worship, yet image-worship became and still remains widely spread and deeply rooted in Christendom.

Of Idolatry, so far as its nature is symbolic or representative, I have given some account elsewhere.¹ The old and

¹ 'Early Hist. of Mankind,' chap. vi.

greatest difficulty in investigating the general subject is this, that an image may be, even to two votaries kneeling side by side before it, two utterly different things ; to the one it may be only a symbol, a portrait, a memento ; while to the other it is an intelligent and active being, by virtue of a life or spirit dwelling in it or acting through it. In both cases Image-worship is connected with the belief in spiritual beings, and is in fact a subordinate development of animism. But it is only so far as the image approximates to the nature of a material body provided for a spirit, that Idolatry comes properly into connexion with Fetishism. It is from this point of view that it is proposed to examine here its purpose and its place in history. An idol, so far as it belongs to the theory of spirit-embodiment, must combine the characters of portrait and fetish. Bearing this in mind, and noticing how far the idol is looked on as in some way itself an energetic object, or as the very receptacle enshrining a spiritual god, let us proceed to judge how far, along the course of civilization, the idea of the image itself exerting power or being personally animate has prevailed in the

of spirit-embodiment to images or idols. How an image may be considered a receptacle for a spirit, is well shown here by the straw and rag figures of men and beasts made in Calabar at the great triennial purification, for the expelled spirits to take refuge in, whereupon they are got rid of over the border.¹ As to positive idols, nothing could be more explicit than the Gold-Coast account of certain wooden figures called 'amagai,' which are specially treated by a 'wong-man' or priest, and have a 'wong' or deity in connexion with them; so close is the connexion conceived between spirit and image, that the idol is itself called 'wong.'² So in the Ewe district, the same 'edro' or deity who inspires the priest is also present in the idol, and 'edro' signifies both god and idol.³ Waitz sums up the principles of West African idolatry in a distinct theory of embodiment, as follows: 'The god himself is invisible, but the devotional feeling and especially the lively fancy of the negro demands a visible object to which worship may be directed. He wishes really and sensibly to behold the god, and seeks to shape in wood or clay the conception he has formed of him. Now if the priest, whom the god himself at times inspires and takes possession of, consecrates this figure to him, the idea has only to follow that the god may in consequence be pleased to take up his abode in the figure, to which he may be specially invited by the consecration. and thus image-worship is seen to be comprehensible enough. Denham found that even to take a man's portrait was dangerous and caused mistrust, from the fear that a part of the living man's soul might be conveyed by magic into the artificial figure. The idols are not, as Bosman thinks, deputies of the gods, but merely objects in which the god loves to place himself, and which at the same time display him in sensible presence to his adorers. The

¹ Hutchinson in 'Tr. Eth. Soc.' vol. i. p. 336; see Bastian, 'Psychologie,' p. 172.

² Steinhäuser, in 'Magaz. der Evang. Missionen,' Basel, 1856, No. 2, p. 131.

³ Schlegel, Ewe-Sprache, p. xvi.

god is also by no means bound fast to his dwelling in the image, he goes out and in, or rather is present in it sometimes with more and sometimes with less intensity.¹

Castrén's wide and careful researches among the rude Turanian tribes of North Asia, led him to form a similar conception of the origin and nature of their idolatry. The idols of these people are uncouth objects, often mere stones or logs with some sort of human countenance, or sometimes more finished images, even of metal; some are large, some mere dolls; they belong to individuals, or families, or tribes; they may be kept in the yurts for private use, or set up in sacred groves or on the steppes or near the hunting and fishing places they preside over, or they may even have special temple-houses; some open-air gods are left naked, not to spoil good clothes, but others under cover are decked out with all an Ostyak's or Samoyed's wealth of scarlet cloths and costly furs, necklaces and trinkets; and lastly, to the idols are made rich offerings of food, clothes, furs, kettles, pipes, and the rest of the inventory of Siberian nomade riches. Now these idols are not to be taken as mere symbols or portraits of deities, but the worshippers mostly imagine that the deity dwells in the image or, so to speak, is embodied in it, whereby the idol becomes a real god capable of giving health and prosperity to man. On the one hand, the deity becomes serviceable to the worshipper by being thus contained and kept for his use, and on the other hand, the god profits by receiving richer offerings, failing which it would depart from its receptacle. We even hear of numerous spirits being contained in one image, and flying off at the death of the shaman who owned it. In Buddhist Tibet, as in West Africa, the practice of conjuring into puppets the demons which molest men is a recognized rite; while in Siam the making of clay puppets to be exposed on trees or by the roadside, or set adrift with food-

¹ Waitz, 'Anthropologie,' vol. ii. p. 183; Denham, 'Travels,' vol. i. p. 113; Römer, 'Guinea'; Bosman, 'Guinea,' in Pinkerton, vol. xvi. See also Livingstone, 'S. Afr.' p. 282 (Balonda).

CHAPTER XV.

ANIMISM (*continued*).

Spirits regarded as personal causes of Phenomena of the World—Pervading Spirits as good and evil Demons affecting man—Spirits manifest in Dreams and Visions: Nightmares; Incubi and Succubi; Vampires; Visionary Demons—Demons of darkness repelled by fire—Demons otherwise manifest: seen by animals; detected by footprints—Spirits conceived and treated as material—Guardian and Familiar Spirits—Nature-Spirits; historical course of the doctrine—Spirits of Volcanos, Whirlpools, Rocks—Water-Worship: Spirits of Wells, Streams, Lakes, &c.—Tree-Worship: Spirits embodied in or inhabiting Trees; Spirits of Groves and Forests—Animal-Worship: Animals worshipped, directly, or as incarnations or representatives of Deities; Totem-Worship; Serpent-Worship—Species-Deities; their relation to Archetypal Ideas.

WE have now to enter on the final topic of the investigation of Animism, by completing the classified survey of spiritual beings in general, from the myriad souls, elves, fairies, genii, conceived as filling their multifarious offices in man's life and the world's, up to the deities who reign, few and mighty, over the spiritual hierarchy. In spite of endless diversity of detail, the general principles of this investigation seem comparatively easy of access to the enquirer, if he will use the two keys which the foregoing studies supply: first, that spiritual beings are modelled by man on his primary conception of his own human soul, and second, that their purpose is to explain nature on the primitive childlike theory that it is truly and throughout 'Animated Nature.' If, as the poet says, 'Felix qui potuit rerum cognoscere causas,' then rude tribes of ancient men had within them this source of happiness, that they could explain to their own content the causes of things. For to

them spiritual beings, elves and gnomes, ghosts and manes, demons and deities, were the living personal causes of universal life. 'The first men found everything easy, the mysteries of nature were not so hidden from them as from us,' said Jacob Böhme the mystic. True, we may well answer, if these primitive men believed in that animistic philosophy of nature which even now survives in the savage mind. They could ascribe to kind or hostile spirits all good and evil of their own lives, and all striking operations of nature: they lived in familiar intercourse with the living and powerful souls of their dead ancestors, with the spirits of the stream and grove, plain and mountain, they knew well the living mighty Sun pouring his beams of light and heat upon them, the living mighty Sea dashing her fierce billows on the shore, the great personal Heaven and Earth protecting and producing all things. For as the human body was held to live and act by virtue of its own inhabiting spirit-soul, so the operations of the world seemed to be carried on by the influence of other spirits. And thus Animism, starting as a philosophy of human life, extended and expanded itself till it became a philosophy of nature at large.

To the minds of the lower races it seems that all nature is possessed, pervaded, crowded, with spiritual beings. In seeking by a few types to give an idea of this conception of pervading Spirits in its savage and barbaric stage, it is not indeed possible to draw an absolute line of separation between spirits occupied in affecting for good and ill the life of Man, and spirits specially concerned in carrying on the operations of Nature. In fact these two classes of spiritual beings blend into one another as inextricably as do the original animistic doctrines they are based on. As, however, the spirits considered directly to affect the life and fortune of Man lie closest to the centre of the animistic scheme, it is well to give them precedence. The description and function of these beings extend upwards from among the rudest human tribes. Milligan writes of the Tasmanians: 'They were

departed souls (tii) which quitted the graves and grave-idols to creep by night into the houses, and devour the heart and entrails of the sleepers, and these died.¹ The Karens tell of the 'kephu,' which is a wizard's stomach going forth in the shape of a head and entrails, to devour the souls of men, and they die.² The Mintira of the Malay Peninsula have their 'hantu penyadin;' he is a water-demon, with a dog's head and an alligator's mouth, who sucks blood from men's thumbs and great toes, and they die.³ It is in Slavonia and Hungary that the demon blood-suckers have their principal abode, and to this district belongs their special name of *vampire*, Polish *upior*, Russian *upir*. There is a whole literature of hideous vampire-stories, which the student will find elaborately discussed in Calmet. The shortest way of treating the belief is to refer it directly to the principles of savage animism. We shall see that most of its details fall into their places at once, and that vampires are not mere creations of groundless fancy, but causes conceived in spiritual form to account for specific facts of wasting disease. As to their nature and physical action, there are two principal theories, but both keep close to the original animistic idea of spiritual beings, and consider these demons to be human souls. The first theory is that the soul of a living man, often a sorcerer, leaves its proper body asleep and goes forth, perhaps in the visible form of a straw or fluff of down, slips through keyholes and attacks its sleeping victim. If the sleeper should wake in time to clutch this tiny soul-embodiment, he may through it have his revenge by maltreating or destroying its bodily owner. Some say these 'mury' come by night to men, sit upon their breasts and suck their blood, while others think it is only children's blood they suck, they being to grown people mere nightmares. Here we have the actual phenomenon of nightmare, adapted to a particular purpose. The second

¹ J. R. Forster, 'Observations during Voyage round World,' p. 543.

² Cross, 'Karens,' l. c. p. 312.

³ 'Journ. Ind. Archip.' vol. i. p. 307.

theory is that the soul of a dead man goes out from its buried corpse and sucks the blood of living men. The victim becomes thin, languid, and bloodless, falls into a rapid decline and dies. Here again is actual experience, but a new fancy is developed to complete the idea. The corpse thus supplied by its returning soul with blood, is imagined to remain unnaturally fresh and supple and ruddy ; and accordingly the means of detecting a vampire is to open his grave, where the re-animated corpse may be found to bleed when cut, and even to move and shriek. One way to lay a vampire is to stake down the corpse (as with suicides and with the same intention) ; but the more effectual plan is to behead and burn it. This is the substance of the doctrine of vampires. Still, as one order of demons is apt to blend into others, the vampire-legends are much mixed with other animistic folk-lore. Vampires appear in the character of the poltergeist or knocker, as causing those disturbances in houses which modern spiritualism refers in like manner to souls of the departed. Such was the ghost of a certain surly peasant who came out of his grave in the island of Mycone in 1700, after he had been buried but two days ; he came into the houses, upset the furniture, put the lamps out, and carried on his tricks till the whole population went wild with terror. Tournefort happened to be there and was present at the exhumation ; his account is curious evidence of the way an excited mob could persuade themselves, without the least foundation of fact, that the body was warm and its blood red. Again, the blood-sucker is very generally described under the Slavonic names of werewolf (*wilkodlak*, *brukolaka*, &c.) ; the descriptions of the two creatures are inextricably mixed up, and a man whose eyebrows meet, as if his soul were taking flight like a butterfly, to enter some other body, may be marked by this sign either as a werewolf or a vampire. A modern account of vampirism in Bulgaria well illustrates the nature of spirits as conceived in such beliefs as these. A sorcerer armed with a saint's picture will hunt

and impressions out of the course of the mind's normal action, and words that seem spoken to him by a voice from without, messages of mysterious knowledge, of counsel or warning, seem to indicate the intervention of as it were a second superior soul, a familiar demon. And as enthusiasts, seers, sorcerers, are the men whose minds most often show such conditions, so to these classes more than to others the informing and controlling patron-spirits are attached. Second, while the common expected events of daily life pass unnoticed as in the regular course of things, such events as seem to fall out with especial reference to an individual, demand an intervening agent; and thus the decisions, discoveries, and deliverances, which civilized men variously ascribe to their own judgment, to luck, and to special interposition of Providence, are accounted for in the lower culture by the action of the patron-spirit or guardian-genius. Not to crowd examples from all the districts of animism to which this doctrine belongs, let us follow it by a few illustrations from the lower grades of savagery upward. Among the Watchandis of Australia, it is held that when a warrior slays his first man, the spirit of the dead enters the slayer's body and becomes his 'woorie' or warning spirit; taking up its abode near his liver, it informs him by a scratching or tickling sensation of the approach of danger.¹ In Tasmania, Dr. Milligan heard a native ascribe his deliverance from an accident to the preserving care of his deceased father's spirit, his guardian angel.² That the most important act of the North American Indian's religion is to obtain his individual patron genius or deity, is well known. Among the Esquimaux, the sorcerer qualifies for his profession by getting a 'torngak' or spirit which will henceforth be his familiar demon, and this spirit may be the soul of a deceased parent.³ In Chili, as to guardian spirits, it has been re-

¹ Oldfield, 'Abor. of Australia,' in 'Tr. Eth. Soc.' vol. iii. p. 240.

² Bonwick, 'Tasmanians,' p. 182.

³ Cranz, 'Grönland,' p. 268; Egede, p. 187.

marked that every Araucanian imagines he has one in his service; 'I keep my amchi-malghen (guardian nymph) still,' being a common expression when they succeed in any undertaking.¹ The Caribs display the doctrine well in both its general and special forms. On the one hand, there is a guardian deity for each man, which accompanies his soul to the next life; on the other hand, each sorcerer has his familiar demon, which he evokes in mysterious darkness by chants and tobacco-smoke; and when several sorcerers call up their familiars together, the consequence is apt to be a quarrel among the demons, and a fight.² In Africa, the negro has his guardian spirit—how far identified with what Europeans call soul or conscience, it may be hard to determine; but he certainly looks upon it as a being separate from himself, for he summons it by sorcery, builds a little fetish-hut for it by the wayside, rewards and propitiates it by libations of liquor and bits of food.³ In Asia, the Mongols, each with his patron genius,⁴ and the Laos sorcerers who can send their familiar spirits into others' bodies to cause disease,⁵ are examples equally to the purpose.

Among the Aryan nations of Northern Europe,⁶ the old doctrine of man's guardian spirit may be traced, and in classic Greece and Rome it renews with philosophic eloquence and cultured custom the ideas of the Australian and the African. The thought of the spiritual guide and protector of the individual man is happily defined by Menander, who calls the attendant genius, which each man has from the hour of birth, the good mystagogue (i.e. the novice's guide to the mysteries) of this life.

¹ Molina, 'Chili,' vol. ii. p. 86.

² Rochefort, 'Iles Antilles,' pp. 416, 429; J. G. Müller, 'Amer. Urrel.' pp. 171, 217.

³ Waitz, vol. ii. p. 182; J. L. Wilson, 'W. Afr.' p. 387; Steinhauser, l. c. p. 134. Compare Callaway, p. 327, &c.

⁴ Bastian, 'Psychologie,' p. 77.

⁵ Bastian, 'Oestl. Asien,' vol. iii. p. 275.

⁶ Grimm, 'D. M.' p. 829; Rochholz, 'Deutscher Glaube,' part i. p. 92; Hanusch, 'Slaw. Mythus,' p. 247.

a drink of rum.¹ An early missionary account of a rock-demon worshipped by the Huron Indians will show with what absolute personality savages can conceive such a being. In the hollow of a certain sacred rock, it is related, dwells an 'oki' or spirit who can give success to travellers, wherefore they put tobacco into one of the cracks, and pray thus: 'Demon who dwellest in this place, behold tobacco I present to thee; help us, keep us from shipwreck, defend us against our enemies, and vouchsafe that when we have made a good trade, we may return safe and sound to our village.' Father Marquette relates how, travelling on a river in the then little known region of North America, he was told of a dreadful place to which the canoe was just drawing near, where dwells a demon waiting to devour such as dare to approach; this terrific manitu proved on arrival to be some high rocks in the bend of the river, against which the current runs violently.² Thus the missionary found in living belief among the savage Indians the very thought which had so long before passed into the classic tale of *Skylla* and *Charybdis*.

In those moments of the civilized man's life when he casts off hard dull science, and returns to childhood's fancy, the world-old book of animated nature is open to him anew. Then the well-worn thoughts come back fresh to him, of the stream's life that is so like his own; once more he can see the rill leap down the hillside like a child, to wander playing among the flowers; or can follow it as, grown to a river, it rushes through a mountain gorge, henceforth in sluggish strength to carry heavy burdens across the plain. In all that water does, the poet's fancy can discern its personality of life. It gives fish to the fisher, and crops to the husbandman; it swells in fury and lays waste the land; it grips the bather with chill

¹ Creswick, 'Veys,' in 'Tr. Eth. Soc.' vol. vi. p. 359. See Du Chaillu, 'Ashango-land,' p. 106.

² Brebeuf in 'Rel. des J  s.' 1636, p. 108. Long's Exp. vol. i. p. 46. See Loskiel, 'Indians of N. A.' part i. p. 45.

when wantonly cut down.¹ A curious and suggestive description bearing on this point is given in Friar Roman Pane's account of the religion of the Antilles islanders, drawn up by order of Columbus. Certain trees, he declares, were believed to send for sorcerers, to whom they gave orders how to shape their trunks into idols, and these 'cemi' being then installed in temple-huts, received prayer and inspired their priests with oracles.² Africa shows as well-defined examples. The negro woodman cuts down certain trees in fear of the anger of their inhabiting demons, but he finds his way out of the difficulty by a sacrifice to his own good genius, or, when he is giving the first cuts to the great asorin-tree, and its indwelling spirit comes out to chase him, he cunningly drops palm-oil on the ground, and makes his escape while the spirit is licking it up.³ A negro was once worshipping a tree with an offering of food, when some one pointed out to him that the tree did not eat; the negro answered, 'O the tree is not fetish, the fetish is a spirit and invisible, but he has descended into this tree. Certainly he cannot devour our bodily food, but he enjoys its spiritual part and leaves behind the bodily which we see.'⁴ Tree-worship is largely prevalent in Africa, and much of it may be of this fully animistic kind; as where in Whidah Bosman says that 'the trees, which are the gods of the second rank of this country, are only prayed to and presented with offerings in time of sickness, more especially fevers, in order to restore the patients to health;' ⁵ or where in Abyssinia the Gallas made pilgrimage from all quarters to their sacred tree Wodanabe on the banks of the Hawash, worshipping it and praying to it for riches, health, life, and every blessing.⁶

¹ Bastian, 'Der Baum in vergleichender Ethnologie,' in Lazarus and Steinthal's 'Zeitschrift für Völkerpsychologie,' &c., vol. v. 1868.

² Chr. Colombo, ch. xix. ; and in Pinkerton, vol. xii. p. 87.

³ Burton, 'W. & W. fr. W. Afr.' pp. 205, 243.

⁴ Waitz, vol. ii. p. 188.

⁵ Bosman, letter 19, and in Pinkerton, vol. xvi. p. 500.

⁶ Krapf, 'E. Afr.' p. 77 ; Prichard, 'N. H. of Man,' p. 290 ; Waitz, vol. ii. p. 518. See also Merolla, 'Congo,' in Pinkerton, vol. xvi. p. 236.

The position of tree-worship in Southern Asia in relation to Buddhism is of particular interest. To this day there are districts of this region, Buddhist or under strong Buddhist influence, where tree-worship is still displayed with absolute clearness of theory and practice. Here in legend a diyad is a being capable of marriage with a human hero, while in actual fact a tree-deity is considered human enough to be pleased with dolls set up to swing in the branches. The Talein of Birmah, before they cut down a tree, offer prayers to its 'kaluk' (*i. q.*, 'kelah'), its inhabiting spirit or soul. The Siamese offer cakes and rice to the takhien-tree before they fell it, and believe the inhabiting nymphs or mothers of trees to pass into guardian-spirits of the boats built of their wood, so that they actually go on offering sacrifice to them in this their new condition.¹ These people have indeed little to learn from any other race, however savage, of the principles of the lower animism. The question now arises, did such tree-worship belong to the local religions among which Buddhism established itself? There is strong evidence that this was the case. Philosophic Buddhism, as known to us by its theological books, does not include trees among sentient beings possessing mind, but it goes so far as to acknowledge the existence of the 'dewa' or genius of a tree. Buddha, it is related, told a story of a tree crying out to the brahman carpenter who was going to cut it down, 'I have a word to say, hear my word!' but then the teacher goes on to explain that it was not really the tree that spoke, but a dewa dwelling in it. Buddha himself was a tree-genius forty-three times in the course of his transmigrations. Legend says that during one such existence, a certain brahman used to pray for protection to the tree which Buddha was attached to; but the transformed teacher reproved the tree-worshipper for thus

¹ Bastian, 'Oestl. Asien,' vol. ii. pp. 457, 461, vol. iii. pp. 187, 251, 289, 497. For details of tree-worship from other Asiatic districts, see Ainsworth, 'Yezidis,' in 'Tr. Eth. Soc.' vol. i. p. 23; Jno. Wilson, 'Parsi Religion,' p. 262.

may dwell in trees remarkable for size and age, or inhabit sacred groves where the priest alone may enter.¹ Trees treated as idols by the Congo people, who put calabashes of palm wine at their feet in case they should be thirsty,² and among West African negro tribes farther north, trees hung with rags by the passers-by, and the great baobabs pegged to hang offerings to, and serving as shrines before which sheep are sacrificed,³ display well the rites of tree sacrifice, though leaving undefined the precise relation conceived between deity and tree.

The forest theology that befits a race of hunters is dominant still among Turanian tribes of Siberia, as of old it was across to Lapland. Full well these tribes know the gods of the forest. The Yakuts hang on any remarkably fine tree iron, brass, and other trinkets; they choose a green spot shaded by a tree for their spring sacrifice of horses and oxen, whose heads are set up in the boughs; they chant their extemporised songs to the Spirit of the Forest, and hang for him on the branches of the trees along the roadside offerings of horsehair, emblems of their most valued possession. A clump of larches on a Siberian steppe, a grove in the recesses of a forest, is the sanctuary of a Turanian tribe. Gaily-decked idols in their warm fur-coats, each set up beneath its great tree swathed with cloth or tinplate, endless reindeer-hides and peltry hanging to the trees around, kettles and spoons and snuff-horns and household valuables strewn as offerings before the gods—such is the description of a Siberian holy grove, at the stage when the contact of foreign civilization has begun by ornamenting the rude old ceremonial it must end by abolishing.⁴ A race ethnologically allied to these tribes, though risen to higher culture, kept up remarkable relics of tree-worship in Northern Europe. In Esthonian districts, within the pre-

¹ Prichard, 'Nat. Hist. of Man,' p. 531.

² Merolla in Pinkerton, vol. xvi. p. 236.

³ Lubbock, p. 193; Bastian, l. c.; Park, 'Travels,' vol. i. pp. 64, 106.

⁴ Castrén, 'Finn. Myth.' p. 86, &c., 191, &c.; Latham, 'Descr. Eth.' vol. i. p. 363; Simpson, 'Journey,' vol. ii. p. 261.

sent century, the traveller might often see the sacred tree, generally an ancient lime, oak, or ash, standing inviolate in a sheltered spot near the dwelling-house, and old memories are handed down of the time when the first blood of a slaughtered beast was sprinkled on its roots, that the cattle might prosper, or when an offering was laid beneath the holy linden, on the stone where the worshipper knelt on his bare knees moving from east to west and back, which stone he kissed thrice when he had said, 'Receive the food as an offering!' It may well have been an indwelling tree-deity for whom this worship was intended, for folklore shows that the Esths recognized such a conception with the utmost distinctness; they have a tale of the tree-elf who appeared in personal shape outside his crooked birch-tree, whence he could be summoned by three knocks on the trunk and the inquiry, 'Is the crooked one at home?' But also it may have been the Wood-Father or Tree-King, or some other deity, who received sacrifice and answered prayer beneath his sacred tree, as in a temple.¹ If, again, we glance at the tree-and-grove worship of the non-Aryan indigenous tribes of British India, we shall gather clear and instructive hints of its inner significance. In the courtyard of a Bodo house is planted the sacred 'sij' or euphorbia of Batho, the national god, to whom under this representation the 'deoshi' or priest offers prayer and kills a pig.² When the Khonds settle a new village, the sacred cotton-tree must be planted with solemn rites, and beneath it is placed the stone which enshrines the village deity.³ Nowhere, perhaps, in the world in these modern days is the original meaning of the sacred grove more picturesquely shown than among the Mundas of Chota-Nagpur, in whose settlements a sacred grove of sal-trees, a remnant of the primæval forest spared by the woodman's axe, is left as a home for the

¹ Boecler, 'Ehsten Abergläubische Gebräuche,' &c., ed. Kreutzwald, pp. 2, 112, 146.

² Hodgson, 'Abor. of India,' pp. 165, 173.

³ Macpherson, p. 61.

incarnation of an indwelling divine soul or other deity, or as one of the myriad representatives of the presiding god of its class, the case is included under and explained by the general theory of fetish-worship already discussed. Evidence which displays these two conceptions and their blending is singularly perfect in the islands of the Pacific. In the Georgian group, certain herons, kingfishers, and woodpeckers were held sacred and fed on the sacrifices, with the distinct view that the deities were embodied in the birds, and in this form came to eat the offered food and give the oracular responses by their cries.¹ The Tongans never killed certain birds, or the shark, whale, &c., as being sacred shrines in which gods were in the habit of visiting earth; and if they chanced in sailing to pass near a whale, they would offer scented oil or kava to him.² In the Fiji Islands, certain birds, fish, plants, and some men, were supposed to have deities closely connected with or residing in them. Thus the hawk, fowl, eel, shark, and nearly every other animal became the shrine of some deity, which the worshipper of that deity might not eat, so that some were even tabued from eating human flesh, the shrine of their god being a man. Ndengei, the dull and otiose supreme deity, had his shrine or incarnation in the serpent.³ Every Samoan islander had his tutelary deity or 'aitu,' appearing in some animal, an eel, shark, dog, turtle, &c., which species became his fetish, not to be slighted or injured or eaten, an offence which the deity would avenge by entering the sinner's body and generating his proper incarnation within him till he died.⁴ The 'atua' of the New Zealander, corresponding with this in name, is a divine ancestral soul, and is also apt to appear in the body of an animal.⁵ If we pass to Sumatra, we shall find that the veneration paid by the

¹ Ellis, 'Polyn. Res.' vol. i. p. 336.

² Farmer, 'Tonga,' p. 126; Mariner, vol. ii. p. 106.

³ Williams, 'Fiji,' vol. i. p. 217, &c.

⁴ Turner, 'Polynesia,' p. 238.

⁵ Shortland, 'Trads. of N. Z.' ch. iv.

Malays to the tiger, and their habit of apologizing to it when a trap is laid, is connected with the idea of tigers being animated by the souls of departed men.¹ In other districts of the world, one of the most important cases connected with these is the worship paid by the North American Indian to his medicine-animal, of which he kills one specimen to preserve its skin, which thenceforth receives adoration and grants protection as a fetish.² In South Africa, as has been already mentioned, the Zulus hold that divine ancestral shades are embodied in certain tame and harmless snakes, whom their human kinsfolk receive with kindly respect and propitiate with food.³ In West Africa, monkeys near a grave-yard are supposed to be animated by the spirits of the dead, and the general theory of sacred and worshipped crocodiles, snakes, birds, bats, elephants, hyænas, leopards, &c., is divided between the two great departments of the fetish-theory, in some cases the creature being the actual embodiment or personation of the spirit, and in other cases sacred to it or under its protection.⁴ Hardly any region of the world displays so perfectly as this the worship of serpents as fetish-animals endowed with high spiritual qualities, to kill one of whom would be an offence unpardonable. For a single description of negro ophiolatry, may be cited Bosman's description from Whydah in the Bight of Benin; here the highest order of deities were a kind of snakes which swarm in the villages, reigned over by that huge chief monster, uppermost and greatest and as it were the grandfather of all, who dwelt in his snake-house beneath a lofty tree, and there received the royal offerings of meat and drink, cattle and money and stuffs. So heartfelt was

¹ Marsden, 'Sumatra,' p. 292.

² Loskiel, 'Ind. of N. A.' part i. p. 40; Catlin, 'N. A. Ind.' vol. i. p. 36; Schoolcraft, 'Tribes,' part i. p. 34, part v. p. 652; Waitz, vol. iii. p. 190.

³ See ante, p. 8; Callaway, 'Rel. of Amazulu,' p. 196.

⁴ Steinhauser, 'Religion des Nègres,' l. c. p. 133. J. L. Wilson, 'W. Afr.' pp. 210, 218. Schlegel, 'Ewe-Sprache,' p. xv.

genio est, qui per anguem plerumque ostenditur);¹ the old Prussian serpent-worship and offering of food to the household snakes;² the golden viper adored by the Lombards, till Barbatus got it in his hands and the goldsmiths made it into paten and chalice.³ To this day, Europe has not forgotten in nursery tales or more serious belief the snake that comes with its golden crown and drinks milk out of the child's porringer; the house-snake, tame and kindly but seldom seen, that cares for the cows and the children and gives omens of a death in the family; the pair of household snakes which have a mystic connexion of life and death with the husband and housewife themselves.⁴ Serpent-worship, apparently of the directest sort, was prominent in the indigenous religions of Southern Asia. It now even appears to have maintained no mean place in early Indian Buddhism, for the sculptures of the Sanchi tope show scenes of adoration of the five-headed snake-deity in his temple, performed by a race of serpent-worshippers, figuratively represented with snakes growing from their shoulders, and whose raja himself has a five-headed snake arching hood-wise over his head. Here, moreover, the totem-theory comes into contact with ophiolatry. The Sanskrit name of the snake, 'nâga,' becomes also the accepted designation of its adorers, and thus mythological interpretation has to reduce to reasonable sense legends of serpent-races who turn out to be simply serpent-worshippers, tribes who have from the divine reptiles at once their generic name of Nâgas, and with it their imagined ancestral descent from serpents.⁵ In different ways, these Nâga tribes of South Asia are on the one hand analogues of the

¹ Servius ad *Æn.* v. 95.

² Hartknoch, 'Preussen,' part i. pp. 143, 162.

³ Grimm, 'D. M.' p. 648.

⁴ Grimm, 'D. M.' p. 650. Rochholz, 'Deutscher Glaube,' &c., vol. i. p. 146. Monnier, 'Traditions Populaires,' p. 644. Grohmann, 'Aberglauben aus Böhmen,' &c., p. 78. Ralston, 'Songs of Russian People,' p. 175.

⁵ Fergusson, 'Tree and Serpent Worship,' p. 55, &c., pl. xxiv. M'Lennan, l. c. p. 563, &c.

Snake Indians of America, and on the other of the Ophiogenes or Serpent-race of the Troad, kindred of the vipers whose bite they could cure by touch, and descendants of an ancient hero transformed into a snake.¹

Serpents hold a prominent place in the religions of the world, as the incarnations, shrines, or symbols of high deities. Such were the rattlesnake worshipped in the Natchez temple of the Sun, and the snake belonging in name and figure to the Aztec deity Quetzalcoatl;² the snake as worshipped still by the Slave Coast negro, not for itself but for its indwelling deity;³ the snake kept and fed with milk in the temple of the old Slavonic god Potrimpos;⁴ the serpent-symbol of the healing deity Asklepios, who abode in or manifested himself through the huge tame snakes kept in his temples⁵ (it is doubtful whether this had any original connexion with the adoption of the snake, from its renewal by casting its old slough, as the accepted emblem of new life or immortality in later symbolism); and lastly, the Phœnician serpent with its tail in its mouth, symbol of the world and of the Heaven-god Taaut, in its original meaning perhaps a mythic world-snake like the Scandinavian Midgard-worm, but in the changed fancy of later ages adapted into an emblem of eternity.⁶ It scarcely seems proved that savage races, in all their mystic contemplations of the serpent, ever developed out of their own minds the idea, to us so familiar, of adopting it as a personification of evil.⁷ In ancient times, we may ascribe this character perhaps to the monster whose well-known form is to be seen on the mummy-cases, the Apophis-serpent of the Egyptian

¹ Strabo, xiii. 1, 14.

² J. G. Müller, 'Amer. Urrel.' pp. 62, 585.

³ J. B. Schlegel, 'Ewe-Sprache,' p. xiv.

⁴ Hanusch, 'Slaw. Myth.' p. 217.

⁵ Pausan. ii. 28; Ælian. xvi. 39. See Welcker, 'Griech. Götterl.' vol. ii. p. 734.

⁶ Macrobi. Saturnal. i. 9. Movers, 'Phönizier,' vol. i. p. 500.

⁷ Details such as in Schoolcraft, 'Ind. Tribes,' part i. pp. 38, 414, may be ascribed to Christian intercourse. See Brinton, p. 121.

Hades ;¹ and it unequivocally belongs to the destroying serpent of the Zarathustrians, Azhi Dahâka,² a figure which bears so remarkable a relation to that of the Semitic serpent of Eden, which may possibly stand in historical connexion with it. A wondrous blending of the ancient rites of Ophiolatry with mystic conceptions of Gnosticism appears in the cultus which tradition (in truth or slander) declares the semi-Christian sect of Ophites to have rendered to their tame snake, enticing it out of its chest to coil round the sacramental bread, and worshipping it as representing the great king from heaven who in the beginning gave to the man and woman the knowledge of the mysteries.³ Thus the extreme types of religious veneration, from the soberest matter-of-fact to the dreamiest mysticism, find their places in the worship of animals.⁴

Hitherto in the study of animistic doctrine, our attention has been turned especially to those minor spirits whose functions concern the closer and narrower detail of man's life and its surroundings. In passing thence to the consideration of divine beings whose functions have a wider scope, the transition may be well made through a special group. An acute remark of Auguste Comte's calls attention to an important process of theological thought, which we may here endeavour to bring as clearly as possible before our minds. In his '*Philosophie Positive*,' he defines deities proper as differing by their general and abstract character from pure fetishes (i. e., animated objects), the humble fetish governing but a single object from which it is inseparable, while the gods administer a special order of phenomena at once in different bodies. When, he con-

¹ Lepsius, '*Todtenbuch*,' and Birch's transl. in Bunsen's '*Egypt*,' vol. v.

² Spiegel, '*Avesta*,' vol. i. p. 66, vol. iii. p. lix.

³ Epiphanius. *Adv. Hæres.* xxxvii. Tertullian. *De Præscript. contra Hæreticos*, 47.

⁴ Further collections of evidence relating to Zoolatry in general may be found in Bastian, '*Das Thier in seiner mythologischen Bedeutung*,' in Bastian and Hartmann's '*Zeitschrift für Ethnologie*,' vol. i.; Meiners, '*Geschichte der Religionen*,' vol. i.

tinues, the similar vegetation of the different oaks of a forest led to a theological generalization from their common phenomena, the abstract being thus produced was no longer the fetish of a single tree, but became the god of the forest ; here, then, is the intellectual passage from fetishism to polytheism, reduced to the inevitable preponderance of specific over individual ideas.¹ Now this observation of Comte's may be more immediately applied to a class of divine beings which may be accurately called species-deities. It is highly suggestive to study the crude attempts of barbaric theology to account for the uniformity observed in large classes of objects, by making this generalization from individual to specific ideas. To explain the existence of what we call a species, they would refer it to a common ancestral stock, or to an original archetype, or to a species-deity, or they combined these conceptions. For such speculations, classes of plants and animals offered perhaps an early and certainly an easy subject. The uniformity of each kind not only suggested a common parentage, but also the notion that creatures so wanting in individuality, with qualities so measured out as it were by line and rule, might not be independent arbitrary agents, but mere copies from a common model, or mere instruments used by controlling deities. Thus in Polynesia, as has been just mentioned, certain species of animals were considered as incarnations of certain deities, and among the Samoans it appears that the question as to the individuality of such creatures was actually asked and answered. If, for instance, a village god were accustomed to appear as an owl, and one of his votaries found a dead owl by the roadside, he would mourn over the sacred bird and bury it with much ceremony, but the god himself would not be thought to be dead, for he remains incarnate in all existing owls.² According to Father Geronimo Boscana, the Acagchemen tribe of Upper California furnish a curious parallel to this notion. They

¹ Comte, 'Philosophie Positive,' vol. v. p. 101.

² Turner, 'Polynesia,' p. 242.

worshipped the 'panes' bird, which seems to have been an eagle or vulture, and each year, in the temple of each village, one of them was solemnly killed without shedding blood, and the body burned. Yet the natives maintained and believed that it was the same individual bird they sacrificed each year, and more than this, that the same bird was slain by each of the villages.¹ Among the comparatively cultured Peruvians, Acosta describes another theory of celestial archetypes. Speaking of star-deities, he says that shepherds venerated a certain star called Sheep, another star called Tiger protected men from tigers, &c.: 'And generally, of all the animals and birds there are on the earth, they believed that a like one lived in heaven, in whose charge were their procreation and increase, and thus they accounted of divers stars, such as that they call Chacana, and Topatorea, and Mamana, and Mizco, and Miquiquiray, and other such, so that in a manner it appears that they were drawing towards the dogma of the Platonic ideas.'² The North American Indians also have speculated as to the common ancestors or deities of species. One missionary notes down their idea as he found it in 1634. 'They say, moreover, that all the animals of each species have an elder brother, who is as it were the principle and origin of all the individuals, and this elder brother is marvellously great and powerful. The elder brother of the beavers, they told me, is perhaps as large as our cabin.' Another early account is that each species of animals has its archetype in the land of souls; there exists, for example, a manitu or archetype of all oxen, which animates all oxen.³ Here, again, occurs a noteworthy correspondence with the ideas of a distant race. In Buyán, the island paradise of Russian myth, there

¹ Brinton, 'Myths of New World,' p. 105.

² Acosta, 'Historia de las Indias,' book v. c. iv.; Rivero & Tschudi, pp. 161, 179; J. G. Müller, p. 365.

³ Le Jeune in 'Rel. des Jés. dans la Nouvelle France,' 1634, p. 13. Lafitau, 'Mœurs des Sauvages,' vol. i. p. 370. See also Waitz, vol. iii. p. 194; Schoolcraft, part iii. p. 327.

are to be found the Snake older than all snakes, and the prophetic Raven, elder brother of all ravens, and the Bird, the largest and oldest of all birds, with iron beak and copper claws, and the Mother of Bees, eldest among bees.¹ Morgan's comparatively modern account of the Iroquois mentions their belief in a spirit of each species of trees and plants, as of oak, hemlock, maple, whortleberry, raspberry, spearmint, tobacco; most objects of nature being thus under the care of protecting spirits.² The doctrine of such species-deities is perhaps nowhere more definitely stated than by Castrén in his 'Finnish Mythology.' In his description of the Siberian nature-worship, the lowest level is exemplified by the Samoyeds, whose direct worship of natural objects for themselves may perhaps indicate the original religious condition of the whole Turanian race. But the doctrine of the comparatively cultured heathen Finns was at a different stage. Here every object in nature has a 'haltia,' a guardian deity or genius, a being which was its creator and thenceforth became attached to it. These deities or genii are, however, not bound to each single transitory object, but are free personal beings which have movement, form, body, and soul. Their existence in no wise depends on the existence of the individual objects, for although no object in nature is without its guardian deity, this deity extends to the whole race or species. This ash-tree, this stone, this house, has indeed its particular 'haltia,' yet these same 'haltiat' concern themselves with other ash-trees, stones, and houses, of which the individuals may perish, but their presiding genii live on in the species.³ It seems as though some similar view ran through the doctrine of more civilized races, as in the well-known

¹ Ralston, 'Songs of the Russian People,' p. 375. The Slavonic myth of Buyán with its dripping oak and the snake Garafena lying beneath, is obviously connected with the Scandinavian myth of the dripping ash. Yggdrasil, the snake Nidhögg below, and the two Swans of the Urdharfount, parents of all swans.

² Morgan, 'Iroquois,' p. 162.

³ Castrén, 'Finn. Myth.' pp. 106, 160, 189, &c.

Egyptian and Greek examples where whole species of animals, plants, or things, stand as symbolic of, and as protected by, particular deities. The thought appears with most perfect clearness in the Rabbinical philosophy which apporions to each of the 2100 species, of plants for instance, a presiding angel in heaven, and assigns this as the motive of the Levitical prohibition of mixtures among animals and plants.¹ The interesting likeness pointed out by Father Acosta between these crude theological conceptions and the civilized philosophical conceptions which have replaced them, was again brought into view in the last century by the President De Brosses, in comparing the Red Indians' archetypes of species with the Platonic archetypal ideas.² As for animals and plants, the desire of naturalists to ascend to primal unity to some extent finds satisfaction in a theory tracing each species to an origin in a single pair. And though this is out of the question with inanimate objects, our language seems in suggestive metaphor to lay hold on the same thought, when we say of a dozen similar swords, or garments, or chairs, that they have the same *pattern* (patronus, as it were father), whereby they were shaped from their *matter* (materia, or mother substance).

¹ Eisenmenger, 'Judenthum,' part ii. p. 376 ; Bastian, 'Mensch,' vol. iii. p. 194.

² De Brosses, 'Dieux Fétiches,' p. 58.

CHAPTER XVI.

ANIMISM (*continued*).

Higher Deities of Polytheism—Human characteristics applied to Deity—Lords of Spiritual Hierarchy—Polytheism : its course of development in lower and higher Culture—Principles of its investigation ; classification of Deities according to central conceptions of their significance and function —Heaven-god—Rain-god—Thunder-god—Wind-god—Earth-god—Water-god—Sea-god—Fire-god—Sun-god—Moon-god.

SURVEYING the religions of the world and studying the descriptions of deity among race after race, we may recur to old polemical terms in order to define a dominant idea of theology at large. Man so habitually ascribes to his deities human shape, human passions, human nature, that we may declare him an Anthropomorphite, an Anthropopathite, and (to complete the series) an Anthropophysite. In this state of religious thought, prevailing as it does through so immense a range among mankind, one of the strongest confirmations may be found of the theory here advanced concerning the development of Animism. This theory that the conception of the human soul is the very 'fons et origo' of the conceptions of spirit and deity in general, has been already vouched for by the fact of human souls being held to pass into the characters of good and evil demons, and to ascend to the rank of deities. But beyond this, as we consider the nature of the great gods of the nations, in whom the vastest functions of the universe are vested, it will still be apparent that these mighty deities are modelled on human souls, that in great measure their feeling and sympathy, their character and habit, their will and action, even their material and form, display throughout their adaptations, exaggerations and distortions, charac-

teristics shaped upon those of the human spirit. The key to investigation of the *Dii Majorum Gentium* of the world is the reflex of humanity, and as we behold their figures in their proper districts of theology, memory ever brings back the Psalmist's words, 'Thou thoughtest I was altogether as thyself.'

The higher deities of Polytheism have their places in the general animistic system of mankind. Among nation after nation it is still clear how, man being the type of deity, human society and government became the model on which divine society and government were shaped. As chiefs and kings are among men, so are the great gods among the lesser spirits. They differ from the souls and minor spiritual beings which we have as yet chiefly considered, but the difference is rather of rank than of nature. They are personal spirits, reigning over personal spirits. Above the disembodied souls and manes, the local genii of rocks and fountains and trees, the host of good and evil demons, and the rest of the spiritual commonalty, stand these mightier deities, whose influence is less confined to local or individual interests, and who, as it pleases them, can act directly within their vast domain, or control and operate through the lower beings of their kind, their servants, agents, or mediators. The great gods of Polytheism, numerous and elaborately defined in the theology of the cultured world, do not however make their earliest appearance there. In the religions of the lower races their principal types were already cast, and thenceforward, for many an age of progressing or relapsing culture, it became the work of poet and priest, legend-monger and historian, theologian and philosopher, to develop and renew, to degrade and abolish, the mighty lords of the Pantheon.

With little exception, wherever a savage or barbaric system of religion is thoroughly described, great gods make their appearance in the spiritual world as distinctly as chiefs in the human tribe. In the lists, it is true, there are set down great deities, good or evil, who probably came

in from modern Christian missionary teaching, or otherwise by contact with foreign religions. It is often difficult to distinguish from these the true local gods, animistic figures of native meaning and origin. Among the following polytheistic systems, examples may be found of such combinations, with the complex theological problems they suggest. Among the Australians, above the swarming souls, nature-spirits, demons, there stand out mythic figures of higher divinity; Nguk-wonga, the Spirit of the Waters; Biam, who gives ceremonial songs and causes disease, and is perhaps the same as Baiame the creator; Nambajandi and Warrugura, lords of heaven and the nether world.¹ In South America, if we look into the theology of the Manaos (whose name is well known in the famous legend of El Dorado and the golden city of Manoa), we see Mauari and Saraua, who may be called the Good and Evil Spirit, and beside the latter the two Gamainhas, Spirits of the Waters and the Forest.² In North America the description of a solemn Algonquin sacrifice introduces a list of twelve dominant manitus or gods; first the Great Manitu in heaven, then the Sun, Moon, Earth, Fire, Water, the House-god, the Indian corn, and the four Winds or Cardinal Points.³ The Polynesian's crowd of manes, and the lower ranks of deities of earth, sea, and air, stand below the great gods of Peace and War, Oro and Tane the national deities of Tahiti and Huahine, Raitubu the Sky-producer, Hina who aided in the work of forming the world, her father Taaroa, the uncreate Creator who dwells in Heaven.⁴ Among the Land Dayaks of Borneo, the commonalty of spirits consists of the souls of the departed, and of such beings as dwell in the noble old forests on the tops of lofty hills, or such as hover about villages and devour the stores of rice; above these are Tapa, creator and preserver of man,

¹ Eyre, 'Australia,' vol. ii. p. 362; Oldfield in 'Tr. Eth. Soc.' vol. iii. p. 228; Lang, 'Queensland,' p. 444.

² Martius, 'Ethnogr. Amer.' vol. i. p. 583.

³ Loskiel, 'Ind. of N. America,' part i. p. 43.

⁴ Ellis, 'Polyn. Res.' vol. i. p. 322.

the divine sky as the inner meaning of the Iroquois supreme deity, Taronhiawagon the 'sky-comer' or 'sky-holder,' who had his festival about the winter solstice, who brought the ancestral race out of the mountain, taught them hunting, marriage, and religion, gave them corn and beans, squashes and potatoes and tobacco, and guided them on their migrations as they spread over the land. Among the North American tribes; not only does the conception of the personal divine Heaven thus seem the fundamental idea of the Heaven-god, but it may expand under Christian influence into a yet more general thought of divinity in the Great Spirit in Heaven.¹ In South Africa, the Zulus speak of the Heaven as a person, ascribing to it the power of exercising a will, and they also speak of a Lord of Heaven, whose wrath they deprecate during a thunderstorm. In the native legends of the Zulu princess in the country of the Half-Men, the captive maiden expostulates personally with the Sky, for only acting in an ordinary way, and not in the way she wishes, to destroy her enemies :—

'Listen, yon heaven. Attend; mayoya, listen.

Listen, heaven. It does not thunder with loud thunder.

It thunders in an undertone. What is it doing?

It thunders to produce rain and change of season.'

Thereupon the clouds gather tumultuously; the princess sings again and it thunders terribly, and the Heaven kills the Half-Men round about her, but she is left unharmed.² West Africa is another district where the Heaven-god reigns, in whose attributes may be traced the transition from the direct conception of the personal sky to that of the supreme creative deity. Thus in Bonny, one word serves for god, heaven, cloud; and in Aquapim, Yankupong is at once the highest god and the weather. Of this latter deity, the

¹ Brebeuf in 'Rel. des. J  s.,' 1636, p. 107; Lafitau, 'M  urs des Sauvages Am  ricains,' vol. i. p. 132. Schoolcraft, 'Iroquois,' p. 36, &c. 237. Brinton, 'Myths of New World,' pp. 48, 172. J. G. M  ller, 'Amer. Urrelig.' p. 119.

² Callaway, 'Zulu Tales,' vol. i. p. 203.

Nyankupon of the Oji nation, it is remarked by Riis, 'The idea of him as a supreme spirit is obscure and uncertain, and often confounded with the visible heavens or sky, the upper world (sorro) which lies beyond human reach; and hence the same word is used also for heavens, sky, and even for rain and thunder.'¹ The same transition from the divine sky to its anthropomorphic deity shows out in the theology of the Tatar tribes. The rude Samoyed's mind scarcely if at all separates the visible personal Heaven from the divinity united with it under one and the same name, Num. Among the more cultured Finns, the cosmic attributes of the Heaven-god, Ukko the Old One, display the same original nature; he is the ancient of Heaven, the father of Heaven, the bearer of the Firmament, the god of the Air, the dweller on the Clouds, the Cloud-driver, the shepherd of the Cloud-lambs.² So far as the evidence of language, and document, and ceremony, can preserve the record of remotely ancient thought, China shows in the highest deity of the state religion a like theologic development. Tien, Heaven, is in personal shape the Shang-ti or Upper Emperor, the Lord of the Universe. The Chinese books may idealize this supreme divinity; they may say that his command is fate, that he rewards the good and punishes the wicked, that he loves and protects the people beneath him, that he manifests himself through events, that he is a spirit full of insight, penetrating, fearful, majestic. Yet they cannot refine him so utterly away into an abstract celestial deity, but that language and history still recognize him as what he was in the beginning, Tien, Heaven.³

¹ Waitz, 'Anthropologie,' vol. ii. p. 168, &c.; Burton, 'W. & W. fr. W. Afr.' p. 76.

² Castrén, 'Finn. Myth.' p. 7, &c.

³ Plath, 'Religion und Cultus der alten Chinesen,' part i. p. 18, &c.; part ii. p. 32; Doolittle, 'Chinese,' vol. ii. p. 396. See Max Müller, 'Lectures,' 2nd. S. p. 437; Legge, 'Confucius,' p. 100. For further evidence as to savage and barbaric worship of the Heaven as Supreme Deity, see chap. xvii.

who have forgotten their Stone Age) flings down from heaven the stone hatchets which are found in the ground, and preserved as sacred objects.¹ In the religion of the Kamchadals, Billukai, the hem of whose garment is the rainbow, dwells in the clouds with many spirits, and sends thunder and lightning and rain.² Among the Ossetes of the Caucasus the Thunderer is Ilya, in whose name mythologists trace a Christian tradition of Elijah, whose fiery chariot seems indeed to have been elsewhere identified with that of the Thunder-god, while the highest peak of Ægina, once the seat of Pan-hellenic Zeus, is now called Mount St. Elias. Among certain Moslem schismatics, it is even the historical Ali, cousin of Mohammed, who is enthroned in the clouds, where the thunder is his voice, and the lightning the lash wherewith he smites the wicked.³ Among the Turanian or Tatar race, the European branch shows most distinctly the figure of the Thunder-god. To the Lapps, Tiermes appears to have been the Heaven-god, especially conceived as Aija the Thunder-god; of old they thought the Thunder (Aija) to be a living being, hovering in the air and hearkening to the talk of men, smiting such as spoke of him in an unseemly way; or, as some said, the Thunder-god is the foe of sorcerers, whom he drives from heaven and smites, and then it is that men hear in thunder-peals the hurtling of his arrows, as he speeds them from his bow, the Rainbow. In Finnish poetry, likewise, Ukko the Heaven-god is portrayed with such attributes. The Runes call him Thunderer, he speaks through the clouds, his fiery shirt is the lurid storm-cloud, men talk of his stones and his hammer, he flashes his fiery sword and it lightens, or he draws his mighty rainbow, Ukko's bow, to shoot his fiery copper arrows, wherewith men would invoke him to

¹ Bowen, 'Yoruba Lang.' p. xvi. in 'Smithsonian Contr.' vol. i. See Burton, 'Dahome,' vol. ii. p. 142. Details as to thunder-axes, &c., in 'Early Hist. of Mankind,' ch. viii.

² Steller, 'Kamtschatka,' p. 266.

³ Klemm, 'C. G.' vol. iv. p. 85. (Ossetes, &c.) See Welcker, vol. i. p. 170; Grimm, 'D. M.' p. 158. Bastian, 'Mensch.' vol. ii. p. 423 (Ali-sect.).

smite their enemies. Or when it is dark in his heavenly house he strikes fire, and that is lightning. To this day the Finlanders call a thunderstorm an 'ukko,' or an 'ukkonen,' that is, 'a little ukko,' and when it lightens they say, 'There is Ukko striking fire!'¹

What is the Aryan conception of the Thunder-god, but a poetic elaboration of thoughts inherited from the savage state through which the primitive Aryans had passed? The Hindu Thunder-god is the Heaven-god Indra, Indra's bow is the rainbow, Indra hurls the thunderbolts, he smites his enemies, he smites the dragon-clouds, and the rain pours down on earth, and the sun shines forth again. The Veda is full of Indra's glories: 'Now will I sing the feats of Indra, which he of the thunderbolt did of old. He smote Ahi, then he poured forth the waters; he divided the rivers of the mountains. He smote Ahi by the mountain; Tvash-tar forged for him the glorious bolt.'—'Whet, O strong Indra, the heavy strong red weapon against the enemies!'—'May the axe (the thunderbolt) appear with the light; may the red one blaze forth bright with splendour!'—'When Indra hurls again and again his thunderbolt, then they believe in the brilliant god.' Nor is Indra merely a great god in the ancient Vedic pantheon, he is the very patron-deity of the invading Aryan race in India, to whose help they look in their conflicts with the dark-skinned tribes of the land. 'Destroying the Dasyus, Indra protected the Aryan colour'—'Indra protected in battle the Aryan worshipper, he subdued the lawless for Manu, he conquered the black skin.'² This Hindu Indra is the offspring of Dyaus the Heaven. But in the Greek religion, Zeus is himself Zeus Kerauneios, the wielder of the thunderbolt, and thunders from the cloud-capped tops of Ida or Olympos. In like manner the Jupiter Capitolinus of Rome is himself Jupiter Tonans:

¹ Castrén, 'Finn. Myth.' p. 39, &c.

² 'Rig-Veda,' i. 32. 1, 55. 5, 130. 8, 165; iii. 34. 9; vi. 20; x. 44. 9, 89, 9. Max Müller, 'Lectures,' 2nd S. p. 427; 'Chips,' vol. i. p. 42, vol. ii. p. 323. See Muir, 'Sanskrit Texts.'

Heaven to the Heaven-god. In the designation of Maa-emä, Earth-mother, given to the earth itself, there may be traced survival from the stage of direct nature-worship, while the passage to the conception of a divine being inhabiting and ruling the material substance, is marked by the use of the name Maan emo, Earth's mother, for the ancient subterranean goddess whom men would ask to make the grass shoot thick and the thousandfold ears mount high, or might even entreat to rise in person out of the earth to give them strength. The analogy of other mythologies agrees with the definition of the divine pair who reign in Finn theology: as Ukko the Grandfather is the Heaven-god, so his spouse Akka the Grandmother is the Earth-goddess.¹ Thus in the ancient nature-worship of China, the personal Earth holds a place below the Heaven. Tien and Tu are closely associated in the national rites, and the idea of the pair as universal parents, if not an original conception in Chinese theology, is at any rate developed in Chinese classic symbolism. Heaven and Earth receive their solemn sacrifices not at the hands of common mortals but of the Son of Heaven, the Emperor, and his great vassals and mandarins. Yet their adoration is national; they are worshipped by the people who offer incense to them on the hill-tops at their autumn festival, they are adored by successful candidates in competitive examination; and, especially and appropriately, the prostration of bride and bridegroom before the father and mother of all things, the 'worshipping of Heaven and Earth,' is the all-important ceremony of a Chinese marriage.²

The Vedic hymns commemorate the goddess Prithivî, the broad Earth, and in their ancient strophes the modern Brahmans still pray for benefits to mother Earth and father Heaven, side by side:—

¹ Georgi, 'Reise im Russ. Reich,' vol. i. pp. 275, 317. Castrén, 'Finn. Myth.' p. 86, &c.

² Plath, 'Religion der alten Chinesen,' part i. pp. 36, 73, part ii. p. 32. Doolittle, 'Chinese,' vol. i. pp. 86, 354, 413, vol. ii. pp. 67, 380, 455.

‘Tanno Vâto mayoblu vâtu bleshajam tanmâtâ Prithivî tatpitâ Dyauh.’¹

Greek religion shows a transition to have taken place like that among the Turanian tribes, for the older simpler nature-deity Gaia, Γῆ πάντων μήτηρ, Earth the All-Mother, seems to have faded into the more anthropomorphic Dēmētēr, Earth-Mother, whose eternal fire burned in Mantinēa, and whose temples stood far and wide over the land which she made kindly to the Greek husbandman.² The Romans acknowledged her plain identity as Terra Mater, Ops Mater.³ Tacitus could rightly recognize this deity of his own land among German tribes, worshippers of ‘Nerthum (or, Hertham), id est Terram matrem,’ Mother Earth, whose holy grove stood in an ocean isle, whose chariot drawn by cows passed through the land making a season of peace and joy, till the goddess, satiated with mortal conversation, was taken back by her priest to her temple, and the chariot and garments and even the goddess herself were washed in a secret lake, which forthwith swallowed up the ministering slaves—‘hence a mysterious terror and sacred ignorance, what that should be which only the doomed to perish might behold.’⁴ If in these modern days we seek in Europe traces of Earth-worship, we may find them in curiously distinct survival in Germany, if no longer in the Christmas food-offerings buried in and for the earth up to early in this century,⁵ at any rate among Gypsy hordes. Dewel, the great god in heaven (dewa, deus), is rather feared than loved by these weatherbeaten outcasts, for he harms them on their wanderings with his thunder and lightning, his snow and rain, and his stars interfere with their dark doings. Therefore they curse him foully when misfortune falls on them, and when a child dies, they say that Dewel has eaten it. But Earth, Mother of all good,

¹ ‘Rig-Veda,’ i. 89. 4, &c., &c.

² Welcker, ‘Griech. Götterl.’ vol. i. p. 385, &c.

³ Varro de Ling. Lat. iv.

⁴ Tacit. Germania, 40. Grimm, ‘Deutsche Myth.’ p. 229, &c.

⁵ Wuttke, ‘Deutsche Volksabergl.’ p. 87.

that did them harm or good, worshipped the fire, offering to it noses of foxes and other game, so that one might tell by looking at furs whether they had been taken by baptized or heathen hunters.¹ The Ainos of Yesso worship Abe kamui the Fire-deity as the benefactor of men, the messenger to the other gods, the purifier who heals the sick.² Turanian tribes likewise hold fire a sacred element, many Tunguz, Mongol, and Turk tribes sacrifice to Fire, and some clans will not eat meat without first throwing a morsel upon the hearth. The following passage is from a Mongol wedding-song to the personified Fire, 'Mother Ut, Queen of Fire, thou who art made from the elm that grows on the mountain-tops of Changgai-Chan and Burchatu-Chan, thou who didst come forth when heaven and earth divided, didst come forth from the foot-steps of Mother Earth, and wast formed by the King of Gods. Mother Ut, whose father is the hard steel, whose mother is the flint, whose ancestors are the elm-trees, whose shining reaches to the sky and pervades the earth. Goddess Ut, we bring thee yellow oil for offering, and a white wether with yellow head, thou who hast a manly son, a beauteous daughter-in-law, bright daughters. To thee, Mother Ut, who ever lookest upward, we bring brandy in bowls, and fat in both hands. Give prosperity to the King's son (the bridegroom), to the King's daughter (the bride), and to all the people!'³ As an analogue to Hephaistos the Greek divine smith, may stand the Circassian Fire-god, Tleps, patron of metal-workers and the peasants whom he has provided with plough and hoe.⁴

Among the most ancient cultured nations of the Old World, Egyptians, Babylonians, Assyrians, accounts of fire-worship are absent, or so scanty and obscure that their

¹ Steller, 'Kamtschatka,' p. 276.

² Batchelor in 'Tr. As. Soc. Japan,' vols. x, xvi.

³ Castrén, 'Finn. Myth.' p. 57; Billings, 'N. Russia,' p. 123 (Yakuts); Bastian, 'Vorstellungen von Wasser und Feuer,' in 'Zeitschr. für Ethnologie,' vol. i. p. 383 (Mongols).

⁴ Klemm, 'Cultur-Gesch.' vol. vi. p. 85 (Circassia). Welcker, vol. i. p. 663.

study is more valuable in compiling the history than in elucidating the principles of religion.¹ For this scientific purpose, the more full and minute documents of Aryan religion can give a better answer. In various forms and under several names, the Fire-god is known. Nowhere does he carry his personality more distinctly than under his Sanskrit name of Agni, a word which keeps its quality, though not its divinity, in the Latin 'ignis.' The name of Agni is the first word of the first hymn of the Rig-Veda: 'Agnim ile puro-hitam yajnasya devam ritvijam!—Agni I entreat, divine appointed priest of sacrifice!' The sacrifices which Agni receives go to the gods, he is the mouth of the gods, but he is no lowly minister, as it is said in another hymn:

'No god indeed, no mortal is beyond the might of thee, the mighty one, with the Maruts come hither, O Agni!'

Such the mighty Agni is among the gods, yet he comes within the peasant's cottage to be protector of the domestic hearth. His worship has survived the transformation of the ancient patriarchal Vedic religion of nature into the priest-ridden Hinduism of our own day. In India there may yet be found the so-called Fire-priests (Agnihotri) who perform according to Vedic rite the sacrifices entitling the worshippers to heavenly life. The sacred fire-drill for churning the new fire by friction of wood (arani) is used, so that Agni still is new-born of the twirling fire-sticks, and receives the melted butter of the sacrifice.² Among the records of fire-worship in Asia, is the account in Jonas Hanway's 'Travels,' dating from about 1740, of the everlasting fire at the burning wells near Baku, on the Caspian. At the sacred spot stood several ancient stone temples, mostly arched vaults 10 to 15 feet high. One little temple was

¹ See 'Records of the Past,' vol. iii. p. 137, vol. ix. p. 143; Sayce, 'Lectures on Rel. of Ancient Babylonians,' p. 170. For alleged old Semitic fire-worship, see Movers, 'Phönizier,' vol. i. p. 327, &c., 337, &c., 401.

² 'Rig-Veda,' i. 1. 1, 19. 2, iii. 1. 18, &c.; Max Müller, vol. i. p. 39; Ward, 'Hindoos,' vol. ii. p. 53. Haug, 'Essays on Parsis,' iv.; 'Early Hist. of Mankind,' p. 255.

Among the rude Botocudos of Brazil, the idea of the Sun as the great good deity seems not unknown; the Araucanians are described as bringing offerings to him as highest deity; the Puelches as ascribing to the sun, and praying to him for, all good things they possess or desire; the Diaguitas of Tucuman as having temples dedicated to the Sun, whom they adored, and to whom they consecrated birds' feathers, which they then brought back to their cabins and sprinkled from time to time with the blood of animals.¹

Such accounts of Sun-worship appearing in the lower native culture of America, may be taken to represent its first stage. It is on the whole within distinctly higher culture that its second stage appears, where it has attained to full development of ritual and appurtenance, and become in some cases even the central doctrine of national religion and statecraft. Sun-worship had reached this level among the Natchez of Louisiana, with whom various other tribes of this district stood in close relation. Every morning at sunrise the great Sun-chief stood at the house-door facing the east, shouted and prostrated himself thrice, and smoked first toward the sun, and then toward the other three quarters. The Sun-temple was a circular hut some thirty feet across and dome-roofed: here in the midst was kept up the everlasting fire, here prayer was offered thrice daily, and here were kept images and fetishes and the bones of dead chiefs. The Natchez government was a solar hierarchy. At its head stood the great chief, called the Sun or the

205 (Virginians). J. G. Müller, 'Amer. Urrel.' p. 117 (Delawares, Sioux, Mingos, &c.). Sproat, 'Ind. of Vancouver's I.' in 'Tr. Eth. Soc.' vol. v. p. 253. Loskiel, 'Ind. of N. A.' part i. p. 43 (Delawares). Hennepin, 'Voyage dans l'Amérique,' p. 302 (Sioux), &c. Bartram, 'Creek and Cherokee Ind.' in 'Tr. Amer. Eth. Soc.' vol. iii. part i. pp. 20, 26; see also Schoolcraft, 'Ind. Tribes,' part ii. p. 127 (Comanches, &c.); Morgan, 'Iroquois,' p. 164; Gregg, vol. ii. p. 238 (Shawnees); but compare the remarks of Brinton, 'Myths of New World,' p. 141.

¹ Martius, 'Ethnog. Amer.' vol. i. p. 327 (Botocudos). Waitz, vol. iii. p. 518 (Araucanians). Dobrizhoffer, vol. ii. p. 89 (Puelches). Charlevoix, 'Hist. du Paraguay,' vol. i. p. 331 (Diaguitas). J. G. Müller, p. 255 (Botocudos, Aucas, Diaguitas).

Sun's brother, high priest and despot over his people. By his side stood his sister or nearest female relative, the female chief who of all women was alone permitted to enter the Sun-temple. Her son, after the custom of female succession common among the lower races, would succeed to the primacy and chiefship; and the solar family took to themselves wives and husbands from the plebeian order, who were their inferiors in life, and were slain to follow them as attendants in death.¹ Another nation of sun-worshippers were the Apalaches of Florida, whose daily service was to salute the Sun at their doors as he rose and set. The Sun, they said, had built his own conical mountain of Olaimi, with its spiral path leading to the cave-temple, in the east side. Here, at the four solar festivals, the worshippers saluted the rising sun with chants and incense as his rays entered the sanctuary, and again when at mid-day the sunlight poured down upon the altar through the hole or shaft pierced for this purpose in the rocky vault of the cave; through this passage the sun-birds, the *tonatzuli*, were let fly up sunward as messengers, and the ceremony was over.² Day by day, in the temples of Mexico, the rising sun was welcomed with blast of horns, and incense, and offering of a little of the officiators' own blood drawn from their ears, and a sacrifice of quails. Saying the Sun has risen, we know not how he will fulfil his course nor whether misfortune will happen, they prayed to him—'Our Lord, do your office prosperously.' In the distinct and absolute personality, the divine Sun in American theology was *Tonatiuh*, whose huge pyramid-monument stands on the plain of Teotihuacan, a witness of his power for future ages. Beyond this, the religion of Mexico, in its complex system or congeries of great gods, and as resulting from the mixture and alliance of the deities of several nations, shows the solar element rooted deeply and visibly in other personages of its divine mythology, and in numerous

¹ Charlevoix, 'Nouvelle France,' vol. vi. p. 172; Waletzky, *op. cit.*

² Rochefort, 'Iles Antilles,' book ii. ch. viii.

tween the doctrines of Sabæism and Christianity, and in and near Armenia a sect of Sun-worshippers have lasted on into modern times under the profession of Jacobite Christians;¹ a parallel case within the limits of Mohammedanism being that of Beduin Arabs who still continue the old adoration of the rising sun, in spite of the Prophet's expressed command not to bow before the sun or moon, and in spite of the good Moslem's dictum, that 'the sun rises between the devil's horns.'² Actual worship of the sun in Christendom soon shrank to the stage of survival. In Lucian's time the Greeks kissed their hands as an act of worship to the rising sun; and Tertullian had still to complain of many Christians that with an affectation of adoring the heavenly bodies they would move their lips toward the sunrise (*Sed et plerique vestrum affectatione aliquando et celestia adorandi ad solis ortum labia vibratis*).³ In the 5th century, Leo the Great complains of certain Christians who, before entering the Basilica of St. Peter, or from the top of a hill, would turn and bow to the rising sun; this comes, he says, partly of ignorance and partly of the spirit of paganism.⁴ To this day, in the Upper Palatinate, the peasant takes off his hat to the rising sun; and in Pomerania, the fever-stricken patient is to pray thrice turning toward the sun at sunrise, 'Dear Sun, come soon down, and take the seventy-seven fevers from me. In the name of God the Father, &c.'⁵

For the most part, the ancient rites of solar worship are represented in modern Christendom in two ways; by the ceremonies connected with turning to the east, of which an account is given in an ensuing chapter under the heading of Orientation; and in the continuance of the great sun-

¹ Neander, 'Church History,' vol. vi. p. 341. Carsten Niebuhr, 'Reise-beschr.' vol. ii. p. 396.

² Palgrave, 'Arabia,' vol. i. p. 9; vol. ii. p. 258. See Koran, xli. 37.

³ Tertullian, *Apolog. adv. Gentes*, xvi. See Lucian, *de Saltat.* xvii; compare Job xxxi. 26.

⁴ *Id.* l. *Serm.* viii. in Natal. Dom.

⁵ Wuttke, 'Volk-aherglaube,' p. 150.

festivals, countenanced by or incorporated in Christianity. Spring-tide, reckoned by so many peoples as New-Year, has in great measure had its solar characteristics transferred to the Paschal festival. The Easter bonfires with which the North German hills used to be ablaze mile after mile, are not altogether given up by local custom. On Easter morning in Saxony and Brandenburg, the peasants still climb the hill-tops before dawn, to see the rising sun give his three joyful leaps, as our forefathers used to do in England in the days when Sir Thomas Browne so quaintly apologized for declaring that 'the sun doth not dance on Easter Day.' The solar rite of the New Fire, adopted by the Roman Church as a Paschal ceremony, may still be witnessed in Europe, with its solemn curfew on Easter Eve, and the ceremonial striking of the new holy fire. On Easter Eve, under the solemn auspices of the Greek Church, a mob of howling fanatics crush and trample to death the victims who faint and fall in their struggles to approach the most shameless imposture of modern Christendom, the miraculous fire from heaven which descends into the Holy Sepulchre.¹ Two other Christian festivals have not merely had solar rites transferred to them, but seem distinctly themselves of solar origin. The Roman winter-solstice festival, as celebrated on December 25 (VIII. Kal. Jan.) in connexion with the worship of the Sun-god Mithra, appears to have been instituted in this special form after the Eastern campaign of Aurelian A.D. 273, and to this festival the day owes its apposite name of Birthday of the Unconquered Sun, 'Dies Natalis Solis invicti.' With full symbolic appropriateness, though not with historical justification, the day was adopted in the Western Church, where it appears to have been generally introduced by the 4th century, and whence in time it passed to the Eastern Church, as the solemn anniversary of the birth of Christ,

¹ Grimm, 'Deutsche Myth.' p. 581, &c. Wuttke, pp. 17, 93. Brand, 'Pop. Ant.' vol. i. p. 157, &c. 'Early Hist. of Mankind,' p. 260. Murray's 'Handbook for Syria and Palestine,' 1868, p. 162.

the Christian Dies Natalis, Christmas Day. Attempts have been made to ratify this date as matter of history, but no valid nor even consistent early Christian tradition vouches for it. The real solar origin of the festival is clear from the writings of the Fathers after its institution. In religious symbolism of the material and spiritual sun, Augustine and Gregory of Nyssa discourse on the glowing light and dwindling darkness that follow the Nativity, while Leo the Great, among whose people the earlier solar meaning of the festival evidently remained in strong remembrance, rebukes in a sermon the pestiferous persuasion, as he calls it, that this solemn day is to be honoured not for the birth of Christ, but for the rising, as they say, of the new sun.¹ As for modern memory of the sun-rites of mid-winter, Europe recognizes Christmas as a primitive solar festival by bonfires which our 'yule-log,' the 'souche de Noël,' still keeps in mind; while the adaptation of ancient solar thought to Christian allegory is as plain as ever in the Christmas service chant, 'Sol novus oritur.'² The solar Christmas festival has its pendant at Midsummer. The summer solstice was the great season of fire-festivals throughout Europe, of bonfires on the heights, of dancing round and leaping through the fires, of sending blazing fire-wheels to roll down from the hills into the valleys in sign of the sun's descending course. These ancient rites attached themselves in Christendom to St. John's Eve.³ It seems as though the same train of symbolism which had adapted the mid-winter festival to the Nativity, may have suggested the dedication of the midsummer festival to John the Baptist, in clear allusion to his words, 'He must increase, but I must decrease.'

¹ See Pauly, 'Real-Encyclop.' s. v. 'Sol'; Petavius, 'Juliani Imp. Opera,' 290-2, 277. Bingham, 'Antiquities of Christian Church,' book xx. ch. iv.; Neander, 'Church Hist.' vol. iii. p. 437; Beausobre, 'Hist. de Manichéisme,' vol. ii. p. 691; Gibbon, ch. xxii; Creuzer, 'Symbolik,' vol. i. p. 761, &c.

² Grimm, 'D. M.' pp. 593, 1223. Brand, 'Popular Antiquities,' vol. i. p. 467. Monnier, 'Traditions Populaires,' p. 188.

³ Grimm, 'D. M.' p. 583; Brand, vol. i. p. 298; Wuttke, pp. 14, 140. Beausobre, l. c.

Moon-worship, naturally ranking below Sun-worship in importance, ranges through nearly the same district of culture. There are remarkable cases in which the Moon is recognized as a great deity by tribes who take less account, or none at all, of the Sun. The rude savages of Brazil seem especially to worship or respect the moon, by which they regulate their time and festivals, and draw their omens. They would lift up their hands to the moon with wonder-struck exclamations of *teh! teh!* they would have children smoked by the sorcerers to preserve them from moon-given sickness, or the women would hold up their babes to the luminary. The Botocudos are said to give the highest rank among the heavenly bodies to Taru the Moon, as causing thunder and lightning and the failure of vegetables and fruits, and as even sometimes falling to the earth, whereby many men die.¹ An old account of the Caribs describes them as esteeming the Moon more than the Sun, and at new moon coming out of their houses crying 'Behold the Moon!' ² The Ahts of Vancouver's Island, it is stated, worship the Sun and Moon, particularly the full moon and the sun ascending to the zenith. Regarding the Moon as husband and the Sun as wife, their prayers are more generally addressed to the Moon as the superior deity; he is the highest object of their worship, and they speak of him as 'looking down upon the earth in answer to prayer, and seeing everybody.'³ With a somewhat different turn of mythic fancy, the Hurons seem to have considered Aataentsic the Moon as maker of the earth and man, and grandmother of Iouskeha the Sun, with whom she governs the world.⁴ In Africa, Moon-worship is prominent in an immense district where Sun-worship is unknown or insignificant. Among south-central tribes, men will watch for the

¹ Spix and Martius, 'Reise in Brasilien,' vol. i. pp. 377, 381; Martius, 'Ethn. Amer.' vol. i. p. 327; Pr. Max. v. Wied, vol. ii. p. 58; J. G. Müller, pp. 218, 254; also Musters, 'Patagonians,' pp. 58, 179.

² De la Borde, 'Caraibes,' p. 525.

³ Sproat, 'Savage Life,' p. 206; 'Tr. Eth. Soc.' vol. v. p. 253.

⁴ Brebeuf in 'Rel. des J  s.' 1635, p. 34.

first glimpse of the new Moon, which they hail with shouts of kua! and vociferate prayers to it; on such an occasion Dr. Livingstone's Makololo prayed, 'Let our journey with the white man be prosperous!' &c.¹ These people keep holiday at new-moon, as indeed in many countries her worship is connected with the settlement of periodic festivals. Negro tribes seem almost universally to greet the new Moon, whether in delight or disgust. The Guinea people fling themselves about with droll gestures, and pretend to throw firebrands at it; the Ashango men behold it with superstitious fear; the Fetu negroes jumped thrice into the air with hands together and gave thanks.² The Congo people fell on their knees, or stood and clapped their hands, crying, 'So may I renew my life as thou art renewed!' ³ The Hottentots are described early in the last century as dancing and singing all night at new and full moon, calling the Moon the Great Captain, and crying to him 'Be greeted!' 'Let us get much honey!' 'May our cattle get much to eat and give much milk!' With the same thought as that just noticed in the district north-west of them, the Hottentots connect the Moon in legend with that fatal message sent to Man, which ought to have promised to the human race a moon-like renewal of life, but which was perverted into a doom of death like that of the beast who brought it.⁴

The more usual status of the Moon in the religions of the world is, as nature suggests, that of a subordinate companion deity to the Sun, such a position as is acknowledged in the precedence of Sunday to Monday. Their various mutual relations as brother and sister, husband and wife, have already been noticed here as matter of mythology. As wide-lying rude races who place them thus side by side in their theology, it is enough to mention the Delawares of

¹ Livingstone, 'S. Afr.' p. 235; Waitz, vol. ii. pp. 175, 342.

² Römer, 'Guinea,' p. 84; Du Chaillu, 'Ashango-land,' p. 428; see Purchas, vol. v. p. 766. Müller, 'Fetu,' p. 47.

³ Merolla, 'Congo,' in Pinkerton, vol. xvi. p. 273.

⁴ Kolbe, 'Beschryving van de Kaap de Goede Hoop,' part i. xxix. See ante, vol. i. p. 355.

North-America,¹ the Ainos of Yesso,² the Bodos of North-East-India,³ the Tunguz of Siberia.⁴ This is the state of things which continues at higher levels of systematic civilization. Beside the Mexican Tonatiuh the Sun, Metztli the Moon had a smaller pyramid and temple; ⁵ in Bogota, the Moon, identified in local myth with the Evil Deity, had her place and figure in the temple beside the Sun her husband; ⁶ the Peruvian Mother-Moon, Mama-Quilla, had her silver disc-face to match the golden one of her brother and husband the Sun, whose companion she had been in the legendary civilizing of the land.⁷ In the ancient Kami-religion of Japan, the supreme Sun-god ranks high above the Moon-god, who was worshipped under the form of a fox.⁸ Among the historic nations of the Old World, documents of Semitic culture show Sun and Moon side by side. For one, we may take the Jewish law, to stone with stones till they died the man or woman who 'hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven.' For another, let us glance over the curious record of the treaty-oath between Philip of Macedon and the general of the Carthaginian and Libyan army, which so well shows how the original identity of nature-deities may be forgotten in their different local shapes, so that the same divinity may come twice or even three times over in as many national names and forms. Herakles and Apollo stand in company with the personal Sun, and as well as the personal Moon is to be seen the 'Carthaginian deity,' whom there is reason to look on as Astarte, a goddess latterly of lunar nature. This is the list of deities invoked: 'Before Zeus and Hera and

¹ Loskiel, 'Ind. of N. A.' part i. p. 43.

² Bickmore, 'Ainos,' in 'Tr. Eth. Soc.' vol. vii. p. 20.

³ Hodgson, 'Abor. of India,' p. 167.

⁴ Georgi, 'Reise im Russ. R.' vol. i. p. 275.

⁵ Clavigero, 'Messico,' vol. ii. pp. 9, 35; Tylor, 'Mexico,' l. c.

⁶ Waitz, vol. iv. p. 362.

⁷ Garcilaso de la Vega, 'Commentarios Reales,' iii. 21.

⁸ Siebold, 'Nippon,' part v. p. 9.

Childbirth. In the West Indies, a special divinity occupied with this function took rank as one of the great indigenous fetish-gods:¹ in the Samoan group, the household god of the father's or mother's family was appealed to;² in Peru the Moon takes to this office,³ and the same natural idea recurs in Mexico:⁴ in Esthonian religion the productive Earth-mother appropriately becomes patroness of human birth;⁵ in the classic theology of Greece and Italy, the divine spouse of the Heaven-king, Hēra,⁶ Juno,⁷ favours and protects on earth marriage and the birth of children: and to conclude the list, the Chinese work out the problem from the manes-worshipper's point of view, for the goddess whom they call 'Mother' and propitiate with many a ceremony and sacrifice to save and prosper their children, is held to have been in human life a skilful midwife.⁸

The deity of Agriculture may be a cosmic being affecting the weather and the soil, or a mythic giver of plants and teacher of their cultivation and use. Thus among the Iroquois, Heno the Thunder, who rides through the heavens on the clouds, who splits the forest-trees with the thunderbolt-stones he hurls at his enemies, who gathers the clouds and pours out the warm rains, was fitly chosen as patron of husbandry, invoked at seed-time and harvest, and called Grandfather by his children the Indians.⁹ It is interesting to notice again on the southern continent the working out of this idea in the Tupan of Brazilian tribes; Thunder and Lightning, it is recorded, they call Tupan, considering themselves to owe to him their hoes and the profitable art of tillage, and therefore acknowledging him as a deity.¹⁰

¹ Herrera, 'Indias Occidentales,' Dec. i. 3, 3; J. G. Müller, 'Amer. Urrel.' pp. 175, 221.

² Turner, 'Polynesia,' p. 174.

³ Rivero and Tschudi, 'Peru,' p. 160.

⁴ Kingsborough, 'Mexico,' vol. v. p. 179.

⁵ Castrén, 'Finn. Myth.' p. 89.

⁶ Weleker, 'Griech. Götterl.' vol. i. p. 371.

⁷ Ovid. Fast. ii. 449.

⁸ Doolittle, 'Chinese,' vol. i. p. 264.

⁹ Morgan, 'Iroquois,' p. 158.

¹⁰ De Laet, 'Novus Orbis,' xv. 2; Waitz, vol. iii. p. 417; Brinton, pp. 152, 185; J. G. Müller, p. 271, &c.

distress appeared.¹ There is instructive variety in the ways in which the lower American races work out the conception of the divine forefather. The Mingo tribes revere and make offerings to the First Man, he who was saved at the great deluge, as a powerful deity under the Master of Life, or even as identified with him; some Mississippi Indians said that the first Man ascended into heaven, and thunders there; among the Dog-ribs, he was creator of sun and moon;² Tamoi, the grandfather and ancient of heaven of the Guaranis, was their first ancestor, who dwelt among them and taught them to till the soil, and rose to heaven in the east, promising to succour them on earth, and at death to carry them from the sacred tree into a new life where they should all meet again, and have much hunting.³

Polynesia, again, has thoroughly worked the theory of divine ancestors into the native system of multiform and blending nature-deities. Men are sprung from the divine Maui, whom Europeans have therefore called the 'Adam of New Zealand,' or from the Rarotongan Tiki, who seems his equivalent (Mauitiki), and who again is the Tii of the Society Islands; it is, however, the son of Tii who precisely represents a Polynesian Adam, for his name is Taata, i.e., Man, and he is the ancestor of the human race. There is perhaps also reason to identify Maui and the First Man with Akea, first King of Hawaii, who at his earthly death descended to rule over his dark subterranean kingdom, where his subjects are the dead who recline under the spreading kou-trees, and drink of the infernal rivers, and feed on lizards and butterflies.⁴ In the mythology of Kamchatka, the relation between the Creator and the First Man is one not of identity but of parentage. Among the sons of

¹ Pr. Max v. Wied, 'N. Amerika,' vol. ii. p. 157.

² J. G. Müller, 'Amer. Urrel.' pp. 133, &c., 228, 255. Catlin, 'N. A. Ind.' vol. i. pp. 159, 177; Pr. Max v. Wied, vol. ii. pp. 149, &c. Compare Sproat, 'Savage Life,' p. 179 (Quawteah the Great Spirit is also First Man).

³ D'Orbigny, 'L'Homme Américain,' vol. ii. p. 319.

⁴ Schirren, 'Wandersagen der Neuseeländer,' p. 64, &c., 88, &c. Ellis, 'Polyn. Res.' vol. i. p. 111, vol. iv. pp. 145, 366.

Kutka the Creator is Haetsh the First Man, who dwelt on earth, and died, and descended into Hades to be chief of the under-world ; there he receives the dead and new-risen Kamchadals, to continue a life like that of earth in his pleasant subterranean land where mildness and plenty prevail, as they did in the regions above in the old days when the Creator was still on earth.¹ Among all the lower races who have reasoned out this divine ancestor, none excel those consistent manes-worshippers, the Zulus. Their worship of the manes of the dead has not only made the clan-ancestors of a few generations back into tribal deities (Unkulunkulu), but beyond these, too far off and too little known for actual worship, yet recognised as the original race-deity and identified with the Creator, stands the First Man, he who 'broke off in the beginning,' the Old-Old-One, the great Unkulunkulu. While the Zulu's most-intense religious emotions are turned to the ghosts of the departed, while he sacrifices his beloved oxen and prays with agonising entreaty to his grandfather, and carries his tribal worship back to those ancestral deities whose praise-giving names are still remembered, the First Man is beyond the reach of such rites. 'At first we saw that we were made by Unkulunkulu. But when we were ill we did not worship him, nor ask anything of him. We worshipped those whom we had seen with our eyes, their death and their life among us. . . . Unkulunkulu had no longer a son who could worship him ; there was no going back to the beginning, for people increased, and were scattered abroad, and each house had its own connections ; there was no one who said, "For my part I am of the house of Unkulunkulu." ' Nay more, the Zulus who would not dare to affront an 'idhlozi,' a common ghost, that might be angry and kill them, have come to make open mock of the name of the great first ancestor. When the grown-up people wish to talk privately or eat something by themselves, it is the regular thing to send the children out to

¹ Steller, 'Kamtschatka,' p. 271.

consistent and far-reaching influence needed to introduce them. Second, when the deities in question are actually polytheistic gods, such as Sun, Moon, Heaven, Earth, considered as of good or evil, i. e., favourable or unfavourable aspect, this looks like native development, not innovation derived from a foreign religion ignoring such divinities. Third, when it is held that the Good Deity is remote and otiose, but the Evil Deity present and active, and worship is therefore directed especially to the propitiation of the hostile principle, we have here a conception which appears native in the lower culture, rather than derived from the higher culture to which it is unfamiliar and even hateful. Now Dualism, as prevailing among the lower races, will be seen in a considerable degree to assert its originality by satisfying one or more of these conditions.

There have been recorded among the Indians of North America a group of mythic beliefs, which display the fundamental idea of dualism in the very act of germinating in savage-religion. Yet the examination of these myths leads us first to destructive criticism of a picturesque but not ancient member of the series. An ethnologist, asked to point out the most striking savage dualistic legend of the world, would be likely to name the celebrated Iroquois myth of the Twin Brethren. The current version of this legend is that set down in 1825 by the Christian chief of the Tuscaroras, David Cusick, as the belief of his people. Among the ancients, he relates, there were two worlds, the lower world in darkness and possessed by monsters, the upper world inhabited by mankind. A woman near her travail sank from this upper region to the dark world below. She alighted on a Tortoise, prepared to receive her with a little earth on his back, which Tortoise became an island. The celestial mother bore twin sons into the dark world, and died. The Tortoise increased to a great island, and the twins grew up. One was of gentle disposition, and was called Enigorio, the Good Mind; the other was of insolent character, and was named Enigonhahetgea, the Bad Mind.

The Good Mind, not contented to remain in darkness, wished to create a great light ; the Bad Mind desired that the world should remain in its natural state. The Good Mind took his dead mother's head and made it the sun, and of a remnant of her body he made the moon. These were to give light to the day and to the night. Also he created many spots of light, now stars : these were to regulate the days, nights, seasons; years. Where the light came upon the dark world, the monsters were displeased, and hid themselves in the depths, lest man should find them. The Good Mind continued the creation, formed many creeks and rivers on the Great Island, created small and great beasts to inhabit the forests, and fishes to inhabit the waters. When he had made the universe, he doubted concerning beings to possess the Great Island. He formed two images of the dust of the ground in his own likeness, male and female, and by breathing into their nostrils gave them living souls, and named them Ea-gwe-howe, that is 'real people;' and he gave the Great Island all the animals of game for their maintenance; he appointed thunder to water the earth by frequent rains; the island became fruitful, and vegetation afforded to the animals subsistence. The Bad Mind went throughout the island and made high mountains and waterfalls and great steepes, and created reptiles injurious to mankind; but the Good Mind restored the island to its former condition. The Bad Mind made two clay images in the form of man, but while he was giving them existence they became apes; and so on. The Good Mind accomplished the works of creation, notwithstanding the imaginations of the Bad Mind were continually evil; thus he attempted to enclose all the animals of game in the earth away from mankind, but his brother set them free, and traces of them were made on the rocks near the cave where they were shut in. At last the brethren came to single combat for the mastery of the universe. The Good Mind falsely persuaded the Bad Mind that whipping with flags would destroy his own life, but he himself used the

she brought in disease, and poison, and all disorder, 'sowing the seeds of sin in mankind as in a ploughed field.' Death became the divine punishment of wickedness, the spontaneously fertile earth went to jungle and rock and mud, plants and animals grew poisonous and fierce, throughout nature good and evil were commingled, and still the fight goes on between the two great powers. So far all Khonds agree, and it is on the practical relation of good and evil that they split into their two hostile sects of Būra and Tari. Būra's sect hold that he triumphed over Tari, in sign of her discomfiture imposed the cares of childbirth on her sex, and makes her still his subject instrument wherewith to punish; Tari's sect hold that she still maintains the struggle, and even practically disposes of the happiness of man, doing evil or good on her own account, and allowing or not allowing the Creator's blessings to reach mankind.¹

Now that the sacred books of the Zend-Avesta are open to us, it is possible to compare the doctrines of savage tribes with those of the great faith through which of all others Dualism seems to have impressed itself on the higher nations. The religion of Zarathustra was a schism from that ancient Aryan nature-worship which is represented in a pure and early form in the Veda, and in depravity and decay in modern Hinduism. The leading thought of the Zarathustrian faith was the contest of Good and Evil in the world, a contrast typified and involved in that of Day and Night, Light and Darkness, and brought to personal shape in the warfare of Ahura-Mazda and Anra-Mainyu, the Good and Evil Deity, Ormuzd and Ahriman. The prophet Zarathustra said: 'In the beginning there was a pair of twins, two spirits, each of a peculiar activity. These are the good and the base in thought, word, and deed. Choose one of these two spirits. Be good, not base!' The sacred Vendidad begins with the record of the primæval contest of the two principles. Ahura-mazda created the best of regions

¹ Macpherson, 'India,' p. 84.

and lands, the Aryan home, Sogdia, Bactria, and the rest; Anra-Mainyu against his work created snow and pestilence, buzzing insects and poisonous plants, poverty and sickness, sin and unbelief. The modern Parsi, in passages of his formularies of confession, still keeps alive the old antagonism. I repent, he says, of all kinds of sins which the evil Ahriman produced amongst the creatures of Ormazd in opposition. 'That which was the wish of Ormazd the Creator, and I ought to have thought and have not thought, what I ought to have spoken and have not spoken, what I ought to have done and have not done; of these sins repent I with thoughts, words, and works, corporeal as well as spiritual, earthly as well as heavenly, with the three words: Pardon, O Lord, I repent of sin. That which was the wish of Ahriman, and I ought not to have thought and yet have thought, what I ought not to have spoken and yet have spoken, what I ought not to have done and yet have done; of these sins repent I with thoughts, words, and works, corporeal as well as spiritual, earthly as well as heavenly, with the three words: Pardon, O Lord, I repent of sin.' . . . 'May Ahriman be broken, may Ormazd increase.'¹ The Izedis or Yezidis, the so-called Devil-worshippers, still remain a numerous though oppressed people in Mesopotamia and adjacent countries. Their adoration of the sun and horror of defiling fire accord with the idea of a Persian origin of their religion (Persian ized = god), an origin underlying more superficial admixture of Christian and Moslem elements. This remarkable sect is distinguished by a special form of dualism. While recognizing the existence of a Supreme Being, their peculiar reverence is given to Satan, chief of the angelic host, who now has the means of doing evil to mankind, and in his restoration will have the power of rewarding them. 'Will not Satan then reward the poor Izedis, who alone have never spoken ill of him, and have suffered so much for him?' Martyrdom for the rights

¹ Avesta, tr. by Spiegel. Vendidad, i.; 'Khorda-Avesta.' xlv. xlvi. Max Müller, 'Lectures,' 1st Ser. p. 208.

this, should fail to point out that this deity is no other than Azrael the angel of death, adopted under Moslem influence.¹ Again, in the mixed Pagan and Christian religion of the Circassians, which at least in its recently prevalent form would be reckoned polytheistic, there stand beneath the Supreme Being a number of mighty subordinate deities, of whom the principal are Iele the Thunder-god, Tleps the Fire-god, Seoseres the god of Wind and Water, Misitcha the Forest-god, and Mariam the Virgin Mary.² If the monotheistic criterion be simply made to consist in the Supreme Deity being held as creator of the universe and chief of the spiritual hierarchy, then its application to savage and barbaric theology will lead to perplexing consequences. Races of North and South America, of Africa, of Polynesia, recognizing a number of great deities, are usually and reasonably considered polytheists, yet under this definition their acknowledgment of a Supreme Creator, of which various cases will here be shown, would entitle them at the same time to the name of monotheists. To mark off the doctrines of monotheism, closer definition is required, assigning the distinctive attributes of deity to none save the Almighty Creator. It may be declared that, in this strict sense, no savage tribe of monotheists has been ever known. Nor are any fair representatives of the lower culture in a strict sense pantheists. The doctrine which they do widely hold, and which opens to them a course tending in one or other of these directions, is polytheism culminating in the rule of one supreme divinity. High above the doctrine of souls, of divine manes, of local nature-spirits, of the great deities of class and element, there are to be discerned in barbaric theology shadowings, quaint or majestic, of the conception of a Supreme Deity, henceforth to be traced onward in expanding power and brightening glory along the history of religion. It is no unimportant task, partial as it is, to select and group the typical data

¹ Castrén, 'Finn. Myth.' p. 155.

² Klemm, 'Cultur-Gesch.' vol. vi. p. 85.

which show the nature and position of the doctrine of supremacy, as it comes into view within the lower culture.

On the threshold of the investigation, there meets us the same critical difficulty which obstructs the study of primitive dualism. Among low tribes who have been in contact with Christianity or Mohammedanism, how are we to tell to what extent, under this foreign influence, dim, uncouth ideas of divine supremacy may have been developed into more cultured forms, or wholly foreign ideas implanted? We know how the Jesuit missionaries led the native Canadians to the conception of the Great Manitou; how they took up the native Brazilian name of the divine Thunder, Tupan, and adapted its meaning to convey in Christian teaching the idea of God. Thus, again, we find most distinctly-marked African ideas of a Supreme Deity in the West, where intercourse with Moslems has actually Islamized or semi-Islamized whole negro nations, and the name of Allah is in all men's mouths. The ethnographer must be ever on the look-out for traces of such foreign influence in the definition of the Supreme Deity acknowledged by any uncultured race, a divinity whose nature and even whose name may betray his adoption from abroad. Thus the supreme Iroquois deity, Neo or Hawaneu, the pre-existent creator, has been triumphantly adduced to show the monotheism underlying the native creeds of America. But it seems that this divinity was introduced by the French Catholic missionaries, and that Niio is an altered form of Dieu.¹ Among the list of supreme deities of the lower races who are also held to be first ancestors of man, we hear of Louquo, the uncreate first Carib, who descended from the eternal heaven, made the flat earth, and produced man from his own body. He lived long on earth among men, died and came to life again after three days, and returned to heaven.² It would be hardly reasonable

¹ 'Études Philologiques sur quelques Langues Sauvages de l'Amérique,' par N. O. (J. A. Cuq.) Montreal, 1866. p. 14. Brinton, 'Myths of New World,' p. 53. Schoolcraft, 'Iroquois,' p. 33.

² De la Borde, 'Caraibes,' p. 524. J. G. Müller, 'Amer. Urrel.' p. 228.

the divine ancestor. The second way is to remove the limit of theologic speculation into the region of the indefinite and the inane. An unshaped divine entity looming vast, shadowy, and calm beyond and over the material world, too benevolent or too exalted to need human worship, too huge, too remote, too indifferent, too supine, too merely existent, to concern himself with the petty race of men,—this is a mystic form or formlessness in which religion has not seldom pictured the Supreme.

Thus, then, it appears that the theology of the lower races already reaches its climax in conceptions of a highest of the gods, and that these conceptions in the savage and barbaric world are no copies stamped from one common type, but outlines widely varying among mankind. The degeneration-theory, in some instances no doubt with justice, may claim such beliefs as mutilated and perverted remnants of higher religions. Yet for the most part, the development-theory is competent to account for them without seeking their origin in grades of culture higher than those in which they are found existing. Looked upon as products of natural religion, such doctrines of divine supremacy seem in no way to transcend the powers of the low-cultured mind to reason out, nor of the low-cultured imagination to deck with mythic fancy. There have existed in times past, and do still exist, many savage or barbaric people who hold such views of a highest god as they may have attained to of themselves, without the aid of more cultured nations. Among these races, Animism has its distinct and consistent outcome, and Polytheism its distinct and consistent completion, in the doctrine of a Supreme Deity.

The native religions of South America and the West Indies display a well-marked series of types. The primacy of the Sun was long ago well stated by the Moluches when a Jesuit missionary preached to them, and they replied, 'Till this hour, we never knew nor acknowledged anything greater or better than the Sun.'¹ So when a later mis-

¹ Dobrizhoffer, 'Abipones,' vol. ii. p. 89.

sionary argued with the chief of the Tobas, 'My god is good and punishes wicked people,' the chief replied, 'My God (the Sun) is good likewise; but he punishes nobody, satisfied to do good to all.'¹ In various manifestations, moreover, there reigns among barbarians a supreme being whose characteristics are those of the Heaven-god. It is thus with the Tamoi of the Guaranis, 'that beneficent deity worshipped in his blended character of ancestor of mankind and ancient of heaven, lord of the celestial paradise.'² It is so with the highest deity of the Araucanians, Pillan the Thunder or the Thunderer, called also Huenu-Pillan or Heaven-Thunder, and Vuta-gen or Great Being. 'The universal government of Pillan,' says Molina, 'is a prototype of the Araucanian polity. He is the great Toqui (Governor) of the invisible world, and as such has his Apo-Ulmenes, and his Ulmenes, to whom he entrusts the administration of affairs of less importance. These ideas are certainly very rude, but it must be acknowledged that the Araucanians are not the only people who have regulated the things of heaven by those of the earth.'³ A different but not less characteristic type of the Supreme Deity is placed on record among the Caribs, a beneficent power dwelling in the skies, reposing in his own happiness, careless of mankind, and by them not honoured nor adored.⁴

The theological history of Peru, in ages before the Spanish conquest, has lately had new light thrown on it by the researches of Mr. Markham. Here the student comes into view of a rivalry full of interest in the history of barbaric religion, the rivalry between the Creator and the divine Sun. In the religion of the Incas, precedence was given to Uiracocha, called Pachacamac, 'Creator of the World.' The Sun (with whom was coupled his sister-

¹ Hutchinson, 'Chaco Ind.' in 'Tr. Eth. Soc.' vol. iii. p. 327.

² D'Orbigny, 'L'Homme Américain,' vol. ii. p. 319.

³ Molina, 'Hist. of Chili,' vol. ii. p. 84, &c. Compare Febres, 'Diccionario Chileno.'

⁴ Rochefort, 'Iles Antilles,' p. 415. Musters, 'Patagonians,' p. 179.

appearances of a doctrine of divine supremacy. But these doctrines seem to have been spoken of more definitely than the evidence warrants. A remarkable native development of Mexican theism must be admitted, in so far as we may receive the native historian Ixtlilxochitl's account of the worship paid by Nezahualcoyotl, the poet-king of Tezcuco, to the invisible supreme Tloque Nahuaque, he who has all in him, the cause of causes, in whose star-roofed pyramid stood no idol, and who there received no bloody sacrifice, but only flowers and incense. Yet it would have been more satisfactory were the stories told by this Aztec panegyrist of his royal ancestor confirmed by other records. Traces of divine supremacy in Mexican religion are especially associated with Tezcatlipoca, 'Shining Mirror,' a deity who seems in his original nature the Sun-god, and thence by expansion to have become the soul of the world, creator of heaven and earth, lord of all things, Supreme Deity. Such conceptions may in more or less measure have arisen in native thought, but it should be pointed out that the remarkable Aztec religious formulas collected by Sahagun, in which the deity Tezcatlipoca is so prominent a figure, show traces of Christian admixture in their material, as well as of Christian influence in their style. For instance, all students of Mexican antiquities know the belief in Mictlan, the Hades of the dead. But when one of these Aztec prayer-formulas (concerning auricular confession, the washing away of sins, and a new birth) makes mention of sinners being plunged into a lake of intolerable misery and torment, the introduction of an idea so obviously European condemns the composition as not purely native. The question of the actual developments of ideas verging on pantheism or theism, among the priests and philosophers of native Mexico, is one to be left for further criticism.¹

In the islands of the Pacific, the idea of Supreme Deity

¹ Prescott, 'Mexico,' book i. ch. vi. Sahagun, 'Hist. de Nueva España,' lib. vi. in Kingsborough, vol. v.; Torquemada, 'Monarqu. Ind.' lib. x. c. 14. Waitz, vol. iv. p. 186; J. G. Müller, p. 621, &c.

is especially manifested in that great mythologic divinity of the Polynesian race, whom the New Zealanders call Tangaroa, the Hawaiians Kanaroa, the Tongans and Samoans Tangaloa, the Georgian and Society islanders Taaroa. Students of the science of religion who hold polytheism to be but the mis-development of a primal idea of divine unity, which in spite of corruption continues to pervade it, might well choose this South Sea Island divinity as their aptest illustration from the savage world. Taaroa, says Moerenhout, is their supreme or rather only god; for all the others, as in other known polytheisms, seem scarcely more than sensible figures and images of the infinite attributes united in his divine person. The following is given as a native poetic definition of the Creator. 'He was; Taaroa was his name; he abode in the void. No earth, no sky, no men. Taaroa calls, but nought answers; and alone existing, he became the universe. The props are Taaroa; the rocks are Taaroa; the sands are Taaroa; it is thus he himself is named.' According to Ellis, Taaroa is described in the Leeward Islands as the eternal parentless uncreate Creator, dwelling alone in the highest heaven, whose bodily form mortals cannot see, who after intervals of innumerable seasons casts off his body or shell and becomes renewed. It was he who created Hina his daughter, and with her aid formed the sky and earth and sea. He founded the world on a solid rock, which with all the creation he sustains by his invisible power. Then he created the ranks of lesser deities such as reign over sea and land and air, and govern peace and war, and preside over physic and husbandry, and canoe-building, and roofing, and theft. The version from the Windward Islands is that Taaroa's wife was the rock, the foundation of all things, and she gave birth to earth and sea. Now, fortunately for our understanding of this myth, the name of Taaroa's wife, with whom he begat the lesser deities, was taken down in Tabiti in Captain Cook's time. She was a rock called Papa, and her name plainly suggests her identity with Papa the Earth, the wife of Rangi th

the advantage of studying among a cultured race the survival of religion from ruder ancient times, kept up by official ordinance. The state religion of China is in its dominant doctrine the worship of Tien, Heaven, identified with Shang-ti, the Emperor-above, next to whom stands Tu, Earth; while below them are worshipped great nature-spirits and ancestors. It is possible that this faith, as Professor Max Müller argues, may be ethnologically and even linguistically part and parcel of the general Heaven-worship of the Turanian tribes of Siberia. At any rate, it is identical with it in its primary idea, the adoration of the supreme Heaven. Dr. Legge charges Confucius with an inclination to substitute in his religious teaching the name of Tien, Heaven, for that known to more ancient religion and used in more ancient books, Shang-ti, the personal ruling Deity. But it seems rather that the sage was in fact upholding the traditions of the ancient faith, thus acting according to the character on which he prided himself, that of a transmitter and not a maker, a preserver of old knowledge, not a new revealer. It is in accordance with the usual course of theologic development, for the divine Heaven to reign in rude mythologic religion over the lesser spirits of the world, before the childlike poetic thought passes into the statesman's conception of a Celestial Emperor. As Plath well remarks, 'It belongs to the Chinese system that all nature is animated by spirits, and that all these follow one order. As the Chinese cannot think of a Chinese Empire with an Emperor only, and without the host of vassal-princes and officials, so he cannot think of the Upper Emperor without the host of spirits.' Developed in a different line, the idea of a supreme Heaven comes to pervade Chinese philosophy and ethics as a general expression of fate, ordinance, duty. 'Heaven's order is nature'—'The wise man readily awaits Heaven's command'—'Man must first do his own part; when he has done all, then he can wait for Heaven to complete it'—'All state officers are Heaven's workmen, and represent him'—'How does Heaven speak? The four

nations, it may be at least seen that helpful clues exist to lead the explorer. The doctrine of mighty nature-spirits, inhabiting and controlling sky and earth and sea, seems to expand in Asia into such ideas as that of Mahâtman the Great Spirit, Paramâtman the Highest Spirit, taking personality as Brahma the all-pervading universal soul¹—in Europe into philosophic conceptions of which a grand type stands out in Kepler's words, that the universe is a harmonious whole, whose soul is God. There is a saying of Comte's that throws strong light upon this track of speculative theology: he declares that the conception among the ancients of the Soul of the Universe, the notion that the earth is a vast living animal, and in our own time, the obscure pantheism which is so rife among German metaphysicians, are only fetishism generalized and made systematic.² Polytheism, in its inextricable confusion of the persons and functions of the great divinities, and in its assignment of the sovereignty of the world to a supreme being who combines in himself the attributes of several such minor deities, tends toward the doctrine of fundamental unity. Max Müller, in a lecture on the Veda, has given the name of kathenotheism to the doctrine of divine unity in diversity which comes into view in these instructive lines:—

‘Indram Mitram Varunam Agnim âhur atho
divyah sa suparno Garutmân :
Ekam sad viprâ bahudha vadanti Agnim
Yamam Mâtariçvânâni âhuh.’

‘They call him Indra, Mitra, Varuna, Agni; then he is the beautiful-winged heavenly Garutmat : That which is One the wise call it in divers manners ; they call it Agni, Yama, Mâtariçvan.’³

¹ See Colebrooke, ‘Essays,’ vol. ii. Wuttke, ‘Heidenthum,’ part i. p. 254. Ward, ‘Hindoos,’ vol. i. p. xxi. vol. ii. p. 1.

² Comte, ‘Philosophie Positive.’ Cf. Bp. Berkeley’s ‘Siris’; and for a modern dissertation on the universal æther as the divine soul of the world, see Phil. Spiller, ‘Gott im Lichte der Naturwissenschaften,’ Berlin, 1873 (note to 2nd ed.).

³ ‘Rig-Veda,’ i. 164, 46. Max Müller, ‘Chips,’ vol. i. pp. 27, 241.

The figure of the supreme deity, be he Heaven-god, Sun-god, Great Spirit, beginning already in uncultured thought to take the form and function of a divine ruler of the world, represents a conception which it becomes the age-long work of systematic theology to develop and to define. Thus in Greece arises Zeus the highest, greatest, best, 'who was and is and shall be,' 'beginning and chief of all things,' 'who rules over all mortals and immortals,' 'Zeus the god of gods.'¹ Such is Ahura Mazda in the Persian faith, among whose seventy-two names of might are these: Creator, Protector, Nourisher, Holiest Heavenly One, Healing, Priest, Most Pure, Most Majestic, Most Knowing, Most Ruling at Will.² There may be truth in the assertion that the esoteric religion of ancient Egypt centred in a doctrine of divine unity, manifested through the heterogeneous crowd of popular deities.³ It may be a hopeless task to disentangle the confused personalities of Baal, Bel, and Moloch, and no antiquary may ever fully solve the enigma how far the divine name of El carried in its wide range among the Jewish and other Semitic nations a doctrine of divine supremacy.⁴ The great Syro-Phœnician kingdoms and religions have long since passed away into darkness, leaving but antiquarian relics to vouch for their former might. Far other has been the history of their Jewish kindred, still standing fast to their ancient nationality, still upholding to this day their patriarchal religion, in the midst of nations who inherit from the faith of Israel the belief in one God, highest, almighty, who in the beginning made the heavens and the earth, whose throne is established of old, who is from everlasting to

animism of remotely ancient races of mankind. Savage animism, founded on a doctrine of souls carried to an extent far beyond its limits in the cultivated world, and thence expanding to a yet wider doctrine of spiritual beings animating and controlling the universe in all its parts, becomes a theory of personal causes developed into a general philosophy of man and nature. As such, it may be reasonably accounted for as the direct product of natural religion, using this term according to the sense of its definition by Bishop Wilkins: 'I call that Natural Religion, which men might know, and should be obliged unto, by the meer principles of Reason, improved by Consideration and Experience, without the help of Revelation.'¹ It will scarcely be argued by theologians familiar with the religions of savage tribes, that they are direct or nearly direct products of revelation, for the theology of our time would abolish or modify their details till scarce one was left intact. The main issue of the problem is this, whether savage animism is a primary formation belonging to the lower culture, or whether it consists, mostly or entirely, of beliefs originating in some higher culture, and conveyed by adoption or degradation into the lower. The evidence for the first alternative, though not amounting to complete demonstration, seems reasonably strong, and not met by contrary evidence approaching it in force. The animism of the lower tribes, self-contained and self-supporting, maintained in close contact with that direct evidence of the senses on which it appears to be originally based, is a system which might quite reasonably exist among mankind, had they never any-

¹ 'Of the Principles and Duties of Natural Religion,' London, 1678, book i. ch. vi. Johnson's Dictionary, s. v. The term 'natural religion' is used in various and even incompatible senses. Thus Butler in his 'Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature,' signifies by 'natural religion' a primæval system which he expressly argues to have been not reasoned out, but taught first by revelation. This system, of which the main tenets are the belief in one God, the Creator and Moral Governor of the World, and in a future state of moral retribution, differs in the extreme from the actual religions of the lower races.

where risen above the savage condition. Now it does not seem that the animism of the higher nations stands in a connexion so direct and complete with their mental state. It is by no means so closely limited to doctrines evidenced by simple contemplation of nature. The doctrines of the lower animism appear in the higher often more and more modified, to bring them into accordance with an advancing intellectual condition, to adapt them at once to the limits of stricter science and the needs of higher faith; and in the higher animism these doctrines are retained side by side with other and special beliefs, of which the religions of the lower world show scarce a germ. In tracing the course of animistic thought from stage to stage of history, instruction is to be gained alike from the immensity of change and from the intensity of permanence. Savage animism, both by what it has and by what it wants, seems to represent the earlier system in which began the age-long course of the education of the world. Especially it is to be noticed that various beliefs and practices, which in the lower animism stand firm upon their grounds as if they grew there, in the higher animism belong rather to peasants than philosophers, exist rather as ancestral relics than as products belonging to their age, are falling from full life into survival. Thus it is that savage religion can frequently explain doctrines and rites of civilized religion. The converse is far less often the case. Now this is a state of things which appears to carry a historical as well as a practical meaning. The degradation-theory would expect savages to hold beliefs and customs intelligible as broken-down relics of former higher civilization. The development-theory would expect civilized men to keep up beliefs and customs which have their reasonable meaning in less cultured states of society. So far as the study of survival enables us to judge between the two theories, it is seen that what is intelligible religion in the lower culture is often meaningless superstition in the higher, and thus the development-theory has the upper hand. Moreover, this evidence fits with the teaching of prehistoric

archæology. Savage life, carrying on into our own day the life of the Stone Age, may be legitimately claimed as representing remotely ancient conditions of mankind, intellectual and moral as well as material. If so, a low but progressive state of animistic religion occupies a like ground in savage and in primitive culture.

Lastly, a few words of explanation may be offered as to the topics which this survey has included and excluded. To those who have been accustomed to find theological subjects dealt with on a dogmatic, emotional, and ethical, rather than an ethnographic scheme, the present investigation may seem misleading, because one-sided. This one-sided treatment, however, has been adopted with full consideration. Thus, though the doctrines here examined bear not only on the development but the actual truth of religious systems, I have felt neither able nor willing to enter into this great argument fully and satisfactorily, while experience has shown that to dispose of such questions by an occasional dictatorial phrase is one of the most serious of errors. The scientific value of descriptions of savage and barbarous religions, drawn up by travellers and especially by missionaries, is often lowered by their controversial tone, and by the affectation of infallibility with which their relation to the absolutely true is settled. There is something pathetic in the simplicity with which a narrow student will judge the doctrines of a foreign religion by their antagonism or conformity to his own orthodoxy, on points where utter difference of opinion exists among the most learned and enlightened scholars. The systematization of the lower religions, the reduction of their multifarious details to the few and simple ideas of primitive philosophy which form the common groundwork of them all, appeared to me an urgently needed contribution to the science of religion. This work I have carried out to the utmost of my power, and I can now only leave the result in the hands of other students, whose province it is to deal with such evidence in wider schemes of argument. Again, the intellectual rather than the emo-

tional side of religion has here been kept in view. Even in the life of the rudest savage, religious belief is associated with intense emotion, with awful reverence, with agonizing terror, with rapt ecstacy when sense and thought utterly transcend the common level of daily life. How much the more in faiths where not only does the believer experience such enthusiasm, but where his utmost feelings of love and hope, of justice and mercy, of fortitude and tenderness and self-sacrificing devotion, of unutterable misery and dazzling happiness, twine and clasp round the fabric of religion. Language, dropping at times from such words as soul and spirit their mere philosophic meaning, can use them in full

this investigation has more than a mere reason of arrangement. It is due to the very nature of the subject. To some the statement may seem startling, yet the evidence seems to justify it, that the relation of morality to religion is one that only belongs in its rudiments, or not at all, to rudimentary civilization. The comparison of savage and civilized religions brings into view, by the side of a deep-lying resemblance in their philosophy, a deep-lying contrast in their practical action on human life. So far as savage religion can stand as representing natural religion, the popular idea that the moral government of the universe is an essential tenet of natural religion simply falls to the ground. Savage animism is almost devoid of that ethical element which to the educated modern mind is the very mainspring of practical religion. Not, as I have said, that morality is absent from the life of the lower races. Without a code of morals, the very existence of the rudest tribe would be impossible; and indeed the moral standards of even savage races are to no small extent well-defined and praiseworthy. But these ethical laws stand on their own ground of tradition and public opinion, comparatively independent of the animistic beliefs and rites which exist beside them. The lower animism is not immoral, it is unmoral. For this plain reason, it has seemed desirable to keep the discussion of animism, as far as might be, separate from that of ethics. The general problem of the relation of morality to religion is difficult, intricate, and requiring immense array of evidence, and may be perhaps more profitably discussed in connexion with the ethnography of morals. To justify their present separation, it will be enough to refer in general terms to the accounts of savage tribes whose ideas have been little affected by civilized intercourse; proper caution being used not to trust vague statements about good and evil, but to ascertain whether these are what philosophic moralists would call virtue and vice, righteousness and wickedness, or whether they are mere personal advantage and disadvantage. The essential con-

nexion of theology and morality is a fixed idea in many minds. But it is one of the lessons of history that subjects may maintain themselves independently for ages, till the event of coalescence takes place. In the course of history, religion has in various ways attached to itself matters small and great outside its central scheme, such as prohibition of special meats, observance of special days, regulation of marriage as to kinship, division of society into castes, ordinance of social law and civil government. Looking at religion from a political point of view, as a practical influence on human society, it is clear that among its greatest powers have been its divine sanction of ethical laws, its theological enforcement of morality, its teaching of moral government of the universe, its supplanting the 'continuance-doctrine' of a future life by the 'retribution-doctrine' supplying moral motive in the present. But such alliance belongs almost or wholly to religions above the savage level, not to the earlier and lower creeds. It will aid us to see how much more the fruit of religion belongs to ethical influence than to philosophical dogma, if we consider how the introduction of the moral element separates the religions of the world, united as they are throughout by one animistic principle, into two great classes, those lower systems whose best result is to supply a crude childlike natural philosophy, and those higher faiths which implant on this the law of righteousness and of holiness, the inspiration of duty and of love.

Fasting and other methods of Artificial Ecstasy, Orientation, Lustration.

Prayer, 'the soul's sincere desire, uttered or unexpressed,' is the address of personal spirit to personal spirit. So far as it is actually addressed to disembodied or deified human souls, it is simply an extension of the daily intercourse between man and man; while the worshipper who looks up to other divine beings, spiritual after the nature of his own spirit, though of place and power in the universe far beyond his own, still has his mind in a state where prayer is a reasonable and practical act. So simple and familiar indeed is the nature of prayer, that its study does not demand that detail of fact and argument which must be given to rites in comparison practically insignificant. It has not indeed been placed everywhere on record as the necessary outcome of animistic belief, for especially at low levels of civilization there are many races who distinctly admit the existence of spirits, but are not positively known to pray to them. Beyond this lower level, however, animism and ceremonial prayer become nearly conterminous; and a view of their relation in their earlier stages may be best gained from a selection of actual prayers taken down word for word, within the limits of savage and barbaric life. These agree with an opinion that prayer appeared in the religion of the lower culture, but that in this its earlier stage it was unethical. The accomplishment of desire is asked for, but desire is as yet limited to personal advantage. It is at later and higher moral levels, that the worshipper begins to add to his entreaty for prosperity the claim for help toward virtue and against vice, and prayer becomes an instrument of morality.

In the Papuan Island of Tanna, where the gods are the spirits of departed ancestors, and preside over the growth of fruits, a prayer after the offering of first-fruits is spoken aloud by the chief who acts as high priest to the silent assembly: 'Compassionate father! Here is some food for you; eat it; be kind to us on account of it!' Then

all shout together.¹ In the Samoan Islands, when the libation of ava was poured out at the evening meal, the head of the family prayed thus:—

‘Here is ava for you, O gods! Look kindly towards this family: let it prosper and increase; and let us all be kept in health. Let our plantations be productive; let food grow; and may there be abundance of food for us, your creatures. Here is ava for you, our war gods! Let there be a strong and numerous people for you in this land.

‘Here is ava for you, O sailing gods (gods who come in Tongan canoes and foreign vessels). Do not come on shore at this place; but be pleased to depart along the ocean to some other land.’²

Among the Indians of North America, more or less under European influence, the Sioux will say, ‘Spirits of the dead, have mercy on me!’ then they will add what they want, if good weather they say so, if good luck in hunting, they say so.³ Among the Osages, prayers used not long since to be offered at daybreak to Wohkonda, the Master of Life. The devotee retired a little from the camp or company, and with affected or real weeping, in loud uncouth voice of plaintive piteous tone, howled such prayers as these:— ‘Wohkonda, pity me, I am very poor; give me what I need; give me success against mine enemies, that I may avenge the death of my friends. May I be able to take scalps, to take horses! &c.’ Such prayers might or might not have allusion to some deceased relative or friend.⁴ How an Algonquin Indian undertakes a dangerous voyage, we may judge from John Tanner’s account of a fleet of frail Indian bark canoes setting out at dawn one calm morning on Lake Superior. We had proceeded, he writes, about two hundred yards into the lake, when the canoes all stopped together, and the chief, in a very loud voice, addressed a prayer to the Great Spirit, entreating him to

¹ Turner. ‘Polynesia,’ p. 88; see p. 427.

² Ibid. p. 200; see p. 174. See also Ellis, ‘Polyn. Res.’ vol. i. p. 343. Mariner, ‘Tonga Is.’ vol. ii. p. 235.

³ Schoolcraft. ‘Ind. Tribes,’ part iii. p. 237.

⁴ M’Coy, ‘Baptist Indian Missions,’ p. 359.

give us a good look to cross the lake. 'You,' said he, 'have made this lake, and you have made us, your children; you can now cause that the water shall remain smooth while we pass over in safety.' In this manner he continued praying for five or ten minutes; he then threw into the lake a small quantity of tobacco, in which each of the canoes followed his example.¹ A Nootka Indian, preparing for war, prayed thus: 'Great Quahootze, let me live, not be sick, find the enemy, not fear him, find him asleep, and kill a great many of him.'² There is more pathos in these lines from the war-song of a Delaware:—

'O Great Spirit there above
Have pity on my children
And my wife!
Prevent that they shall mourn for me!
Let me succeed in this undertaking,
That I may slay my enemy
And bring home the tokens of victory
To my dear family and my friends
That we may rejoice together . . .
Have pity on me and protect my life,
And I will bring thee an offering.'³

The following two prayers are among those recorded by Molina, from the memory of aged men who described to him the religion of Peru under the Incas, in whose rites they had themselves borne part. The first is addressed to the Sun, the second to the World-creator:—

'O Sun! Thou who hast said, let there be Cuzcos and Tampus, grant that these thy children may conquer all other people. We beseech thee that thy children the Yncas may be conquerors always, for this hast thou created them.'

'O conquering Uiracocha! Ever present Uiracocha! Thou who art in the ends of the earth without equal! Thou who gavest life and valour to men, saying, "Let this be a man!" and to women, saying, "Let this be a woman!" Thou who madest them and gavest them being! Watch over them that they may live in health and peace.

¹ Tanner, 'Narrative,' p. 46.

² Brinton, 'Myths of New World,' p. 297.

³ Heckewelder, 'Ind. Völkernschaften,' p. 354.

Thou who art in the high heavens, and among the clouds of the tempest, grant this with long life, and accept this sacrifice, O Uira-cocha !' ¹

In Africa, the Zulus, addressing the spirits of their ancestors, think it even enough to call upon them without saying what they want, taking it for granted that the spirits know, so that the mere utterance 'People of our house!' is a prayer. When a Zulu sneezes, and is thus for the moment in close relation to the divine spirits, it is enough for him to mention what he wants ('to wish a wish,' as our own folklore has it), and thus the words 'A cow!' 'Children!' are prayers. Fuller forms are such as these: 'People of our house! Cattle!'—'People of our house! Good luck and health!'—'People of our house! Children!' On occasions of ancestral cattle-sacrifice the prayers extend to actual harangues, as when, after the feast is over, the head-man speaks thus amid dead silence: 'Yes, yes, our people, who did such and such noble acts, I pray to you—I pray for prosperity after having sacrificed this bullock of yours. I say, I cannot refuse to give you food, for these cattle which are here you gave me. And if you ask food of me which you have given me, is it not proper that I should give it to you? I pray for cattle, that they may fill this pen. I pray for corn, that many people may come to this village of yours, and make a noise, and glorify you. I ask also for children, that this village may have a large population, and that your name may never come to an end.' So he finishes.² From among the negro races near the equator, the following prayers may be cited, addressed to that Supreme Deity whose nature is, as we have seen, more or less that of the Heaven-god. The Gold Coast negro would raise his eyes to Heaven and thus address him: 'God, give me to-day rice and yams, gold and agries, give me

¹ 'Narratives of Rites and Laws of Yncas,' tr. and ed. by C. R. Markham, pp. 31, 33. See also Brinton, p. 298.

² Callaway, 'Religion of Amazulu,' pp. 141, 174, 182. 'Remarks on Zulu Lang.' Pietermaritzburg, 1870, p. 22.

slaves, riches, and health, and that I may be brisk and swift!' the fetish-man will often in the morning take water in his mouth and say, 'Heaven! grant that I may have something to eat to-day;' and when giving medicine shown him by the fetish, he will hold it up to heaven first, and say, 'Ata Nyongmo! (Father Heaven!) bless this medicine that I now give.' The Yebu would say, 'God in heaven, protect me from sickness and death. God give me happiness and wisdom!' ¹ When the Manganja of Lake Nyassa were offering to the Supreme Deity a basketful of meal and a pot of native beer, that he might give them rain, the priestess dropped the meal handful by handful on the ground, each time calling, in a high-pitched voice, 'Hear thou, O God, and send rain!' and the assembled people responded, clapping their hands softly and intoning (they always intone their prayers) 'Hear thou, O God!' ²

Typical forms of prayer may be selected in Asia near the junction-line of savage and barbaric culture. Among the Karens of Birma, the Harvest-goddess has offerings made to her in a little house in the paddy-field, in which two strings are put for her to bind the spirits of any persons who may enter her field. Then they entreat her on this wise: 'Grandmother, thou guardest my field, thou watchest over my plantation. Look out for men entering; look sharp for people coming in. If they come, bind them with this string, tie them with this rope, do not let them go!' And at the threshing of the rice they say: 'Shake thyself, Grandmother, shake thyself. Let the paddy ascend till it equals a hill, equals a mountain. Shake thyself, Grandmother, shake thyself!' ³ The following are extracts from the long-drawn prayers of the Khonds of Orissa: 'O Boora Pennu! and O Tari Pennu, and all other gods! (naming them). You, O Boora Pennu! created us, giving us the attribute of hunger; thence corn food was necessary to us,

¹ Waitz, vol. ii. p. 169. Steinhauser, l. c. p. 129.

² Rowley, 'Universities' Mission to Central Africa,' p. 226.

³ Mason, 'Karens,' l. c. p. 215.

and thence were necessary producing fields. You gave us every seed, and ordered us to use bullocks, and to make ploughs, and to plough. Had we not received this art, we might still indeed have existed upon the natural fruits of the jungle and the plain, but, in our destitution, we could not have performed your worship. Do you, remembering this—the connexion betwixt our wealth and your honour—grant the prayers which we now offer. In the morning, we rise before the light to our labour, carrying the seed. Save us from the tiger, and the snake, and from stumblingblocks. Let the seed appear earth to the eating birds, and stones to the eating animals of the earth. Let the grain spring up suddenly like a dry stream that is swelled in a night. Let the earth yield to our ploughshares as wax melts before hot iron. Let the baked clods melt like hailstones. Let our ploughs spring through the furrows with a force like the recoil of a bent tree. Let there be such a return from our seed, that so much shall fall and be neglected in the fields, and so much on the roads in carrying it home, that, when we shall go out next year to sow, the paths and the fields shall look like a young corn-field. From the first times we have lived by your favour. Let us continue to receive it. Remember that the increase of our produce is the increase of your worship, and that its diminution must be the diminution of your rites.’ The following is the conclusion of a prayer to the Earth-goddess: ‘Let our herds be so numerous that they cannot be housed; let children so abound that the care of them shall overcome their parents—as shall be seen by their burned hands; let our heads ever strike against brass pots innumerable hanging from our roofs; let the rats form their nests of shreds of scarlet cloth and silk; let all the kites in the country be seen in the trees of our village, from beasts being killed there every day. We are ignorant of what it is good to ask for. You know what is good for us. Give it to us!’¹

¹ Macpherson, ‘India,’ pp. 110, 128. See also Hunter, ‘Rural Bengal,’ p. 182 (Santals).

Such are types of prayer in the lower levels of culture, and in no small degree they remain characteristic of the higher nations. If, in long-past ages, the Chinese raised themselves from the condition of rude Siberian tribes to their peculiar culture, at any rate their conservative religion has scarce changed the matter-of-fact prayers for rain and good harvest, wealth and long life, addressed to manes and nature-spirits and merciful Heaven.¹ In other great national religions of the world, not the whole of prayer, but a smaller or larger part of it, holds closely to the savage definition. This is a Vedic prayer: 'What, Indra, has not yet been given me by thee, Lightning-hurler, all good things bring us hither with both hands . . . with mighty riches fill me, with wealth of cattle, for thou art great!'² This is Moslem: 'O Allah! unloose the captivity of the captives, and annul the debts of the debtors: and make this town to be safe and secure, and blessed with wealth and plenty, and all the towns of the Moslems, O Lord of all creatures! and decree safety and health to us and to all travellers, and pilgrims, and warriors, and wanderers, upon thy earth, and upon thy sea, such as are Moslems, O Lord of all creatures!'³ Thus also, throughout the rituals of Christendom, stand an endless array of supplications unaltered in principle from savage times—that the weather may be adjusted to our local needs, that we may have the victory over all our enemies, that life and health and wealth and happiness may be ours.

So far, then, is permanence in culture: but now let us glance at the not less marked lines of modification and new formation. The vast political effect of a common faith in developing the idea of exclusive nationality, a process scarcely expanding beyond the germ among savage tribes, but reaching its full growth in the barbaric world, is apt to have its outward manifestation in hostility to those of another

¹ Plath, 'Religion der Chinesen,' part ii. p. 2; Doolittle, vol. ii. p. 116.

² 'Sama-Veda,' i. 4, 2. Wuttke, 'Gesch. des Heidenthums,' part ii. p. 342.

³ Lane, 'Modern Egyptians,' vol. i. p. 128.

creed, a sentiment which finds vent in characteristic prayers. Such are these from the Rig-Veda: 'Take away our calamities. By sacred verses may we overcome those who employ no holy hymns! Distinguish between the Aryas and those who are Dasyus: chastising those who observe no sacred rites, subject them to the sacrificer . . . Indra subjects the impious to the pious, and destroys the irreligious by the religious.'¹ The following is from the closing prayer which the boys in many schools in Cairo used to repeat some years ago, and very likely do still: 'I seek refuge with Allah from Satan the accursed. In the name of Allah, the Compassionate, the Merciful . . . O Lord of all creatures! O Allah! destroy the infidels and polytheists, thine enemies, the enemies of the religion! O Allah! make their children orphans, and defile their abodes, and cause their feet to slip, and give them and their families and their households and their women and their children and their relations by marriage and their brothers and their friends and their possessions and their race and their wealth and their lands as booty to the Moslems! O Lord of all creatures!'² Another powerful tendency of civilization, that of regulating human affairs by fixed ordinance, has since early ages been at work to arrange worship into mechanical routine. Here, so to speak, religion deposits itself in sharply defined shape from a supersaturated solution, and crystallizes into formalism. Thus prayers, from being at first utterances as free and flexible as requests to a living patriarch or chief, stiffened into traditional formulas, whose repetition required verbal accuracy, and whose nature practically assimilated more or less to that of charms. Liturgies, especially in those three quarters of the world where the ancient liturgical language has become at once unintelligible and sacred, are crowded with examples of this historical process. Its extremest development in Europe is connected with the use of the rosary. This devotional

¹ 'Rig-Veda,' i. 51, 8, x. 105, 8. Muir, 'Sanskrit Texts,' part ii. ch. iii.

² Lane, 'Modern Egyptians,' vol. ii. p. 383.

calculating-machine is of Asiatic invention ; it had if not origin at least its special development among the ancient Buddhists, and its 108 balls still slide through the modern Buddhist's hands as of old, measuring out the sacred formulas whose reiteration occupies so large a fraction of pious life. It was not till toward the middle ages that the rosary passed into Mohammedan and Christian lands, finding there conceptions of prayer which it was suited to accompany, has flourished ever since. How far the Buddhist devotional formulas themselves partake of the nature of prayer, is a question opening into instructive considerations which need only be suggested here. By its derivation from Brahmanism and its fusion with the beliefs of rude superstitious worshipping populations, Buddhism practically retains in no small measure a prayerful temper and even practice. According to strict and special Buddhist philosophy, with its personal divinity has faded into metaphysical idea, and its devotional utterances of desire are not prayers ; as Köppen says, there is no 'Thou !' in them. It must be only a reservation that we class the rosary in Buddhist hands as an instrument of actual prayer. The same is true of the more extreme development of mechanical religion, the prayer-mill of the Tibetan Buddhists. This was perhaps originally a symbolic 'chakra' or wheel of the law, but it has become a cylinder mounted on an axis, which by each revolution is considered to repeat the sentences written on papers it is filled with, usually the 'Om mani padme hūṃ'. Prayer-mills vary in size, from the little wooden toys held in the hand, to the great drums turned by wind or water-power, which repeat their sentences by the million.¹ The Buddhist idea, that 'merit' is produced by the recitation of these sentences, may perhaps lead us to form an opinion of large application in the study of religion and superstition, namely, that the theory of prayers may explain the origin of charms. Charm-formulas are in very many cases ac-

¹ See Köppen, 'Religion des Buddha,' vol. i. pp. 345, 556 ; vol. ii. pp. 319. Compare Fergusson, 'Tree and Serpent Worship,' pl. xlii.

prayers, and as such are intelligible. Where they are mere verbal forms, producing their effect on nature and man by some unexplained process, may not they or the types they were modelled on have been originally prayers, since dwindled into mystic sentences?

The worshipper cannot always ask wisely what is for his good, therefore it may be well for him to pray that the greater power of the deity may be guided by his greater wisdom—this is a thought which expands and strengthens in the theology of the higher nations. The simple prayer of Sokrates, that the gods would give such things as are good, for they know best what are good,¹ raises a strain of supplication which has echoed through Christendom from its earliest ages. Greatest of all changes which difference the prayers of lower from those of higher nations, is the working out of the general principle that the ethical element, so scanty and rudimentary in the lower forms of religion, becomes in the higher its most vital point; while it scarcely appears as though any savage prayer, authentically native in its origin, were ever directed to obtain moral goodness or to ask pardon for moral sin. Among the semi-civilised Aztecs, in the elaborate ritual which from its early record and its original characteristics may be thought to have a partial authenticity, we mark the appearance of ethical prayer. Such is the supplication concerning the newly-elect ruler: 'Make him, Lord, as your true image, and permit him not to be proud and haughty in your throne and court; but vouchsafe, Lord, that he may wisely and carefully rule and govern them whom he has in charge, the people, and permit not, Lord, that he may injure or vex his subjects, nor without reason and justice cause loss to any; and permit not, Lord, that he may spy or ead your throne or court with any injustice or wrong deed.' Moral prayer, sometimes appearing in rudimentary, sometimes formal form

¹ Xenoph. *Memorabilia* Socra. l. i. c. 1.

² Salazar, *Relacion de lo que se hizo en la ciudad de Mexico*, p. 11.

insignificance, sometimes overlaid by formalism, sometimes maintained firm and vigorous in the inmost life, has its place without as well as within the Jewish-Christian scheme. The ancient Aryan prayed: 'Through want of strength, thou strong and bright god, have I gone wrong; have mercy, almighty, have mercy! Whenever we men, O Varuna, commit an offence before the heavenly host, whenever we break the law through thoughtlessness, have mercy, almighty, have mercy!'¹ The modern Parsi prays: 'Of my sins which I have committed against the ruler Ormazd, against men, and the different kinds of men. . . . Deceit, contempt, idol-worship, lies, I repent of. . . . All and every kind of sin which men have committed because of me, or which I have committed because of men; pardon, I repent with confession!'² As a general rule it would be misleading to judge utterances of this kind in the religions of classic Greece and Rome as betokening the intense habitual prayerfulness which pervades the records of Judaism, Mahomedanism, Christianity. Moralists admit that prayer can be made an instrument of evil, that it may give comfort and hope to the superstitious robber, that it may strengthen the heart of the soldier to slay his foes in an unrighteous war, that it may uphold the tyrant and the bigot in their persecution of freedom in life and thought. Philosophers dwell on the subjective operation of prayer, as acting not directly on outward events, but on the mind and will of the worshipper himself, which it influences and confirms. The one argument tends to guide prayer, the other to suppress it. Looking on prayer in its effect on man himself through the course of history, both must recognize it as even in savage religion a means of strengthening emotion, of sustaining courage and exciting hope, while in higher faiths it becomes a great motive power of the ethical system, controlling and enforcing, under an ever-present sense of supernatural intercourse and aid, the emotions and energies of moral life.

¹ 'Rig-Veda,' vii. 89. 3. Max Müller, 'Chips,' vol. i. p. 39.

² 'Avesta,' tr. by Spiegel; 'Khorda-Avesta,' Patet Qod.

Sacrifice has its apparent origin in the same early period of culture and its place in the same animistic scheme as prayer, with which through so long a range of history it has been carried on in the closest connexion. As prayer is a request made to a deity as if he were a man, so sacrifice is a gift made to a deity as if he were a man. The human types of both may be studied unchanged in social life to this day. The suppliant who bows before his chief, laying a gift at his feet and making his humble petition, displays the anthropomorphic model and origin at once of sacrifice and prayer. But sacrifice, though in its early stages as intelligible as prayer is in early and late stages alike, has passed in the course of religious history into transformed conditions, not only of the rite itself but of the intention with which the worshipper performs it. And theologians, having particularly turned their attention to sacrifice as it appears in the higher religions, have been apt to gloss over with mysticism ceremonies which, when traced ethnographically up from their savage forms, seem open to simply rational interpretation. Many details of offerings have already been given incidentally here, as a means of elucidating the nature of the deities they are offered to. Moreover, a main part of the doctrine of sacrifice has been anticipated in examining the offerings to spirits of the dead, and indeed the ideal distinction between soul and deity breaks down among the lower races, when it appears how often the deities receiving sacrifice are themselves divine human souls. In now attempting to classify sacrifice in its course through the religions of the world, it seems a satisfactory plan to group the evidence as far as may be according to the manner in which the offering is given by the worshipper, and received by the deity. At the same time, the examples may be so arranged as to bring into view the principal lines along which the rite has undergone alteration. The ruder conception that the deity takes and values the offering for itself, gives place on the one hand to the idea of mere homage expressed by a gift, and on the other to the negative view

that the virtue lies in the worshipper depriving himself of something prized. These ideas may be broadly distinguished as the gift-theory, the homage-theory, and the abnegation-theory. Along all three the usual ritualistic change may be traced, from practical reality to formal ceremony. The originally valuable offering is compromised for a smaller tribute or a cheaper substitute, dwindling at last to a mere trifling token or symbol.

The gift-theory, as standing on its own independent basis, properly takes the first place. That most childlike kind of offering, the giving of a gift with as yet no definite thought how the receiver can take and use it, may be the most primitive as it is the most rudimentary sacrifice. Moreover, in tracing the history of the ceremony from level to level of culture, the same simple unshaped intention may still largely prevail, and much of the reason why it is often found difficult to ascertain what savages and barbarians suppose to become of the food and valuables they offer to the gods, may be simply due to ancient sacrificers knowing as little about it as modern ethnologists do, and caring less. Yet rude races begin and civilized races continue to furnish with the details of their sacrificial ceremonies the key also to their meaning, the explanation of the manner in which the offering is supposed to pass into the possession of the deity.

Beginning with cases in which this transmission is performed bodily, it appears that when the deity is the personal Water, Earth, Fire, Air, or a fetish-spirit animating or inhabiting such element, he can receive and sometimes actually consume the offerings given over to this material medium. How such notions may take shape is not ill shown in the quaintly rational thought noticed in old Peru, that the Sun drinks the libations poured out before him; and in modern Madagascar, that the Angatra drinks the arrack left for him in the leaf-cup. Do not they see the liquids diminish from day to day?¹ The sacrifice to Water

¹ Garcilaso de laVega, 'Commentarios Reales,' v. 19. Ellis, 'Madagascar,' vol. i. p. 421.

is exemplified by Indians caught in a storm on the North American lakes, who would appease the angry tempest-raising deity by tying the feet of a dog and throwing it overboard.¹ The following case from Guinea well shows the principle of such offerings. Once in 1693, the sea being unusually rough, the headmen complained to the king, who desired them to be easy, and he would make the sea quiet next day. Accordingly he sent his fetishman with a jar of palm oil, a bag of rice and corn, a jar of pitto, a bottle of brandy, a piece of painted calico, and several other things to present to the sea. Being come to the sea-side, he made a speech to it, assuring it that his king was its friend, and loved the white men; that they were honest fellows and came to trade with him for what he wanted; and that he requested the sea not to be angry, nor hinder them to land their goods; he told it, that if it wanted palm oil, his king had sent it some; and so threw the jar with the oil into the sea, as he did, with the same compliment, the rice, corn, pitto, brandy, calico, &c.² Among the North American Indians the Earth also receives offerings buried in it. The distinctness of idea with which such objects may be given is well shown in a Sioux legend. The Spirit of the Earth, it seems, requires an offering from those who perform extraordinary achievements, and accordingly the prairie gapes open with an earthquake before the victorious hero of the tale; he casts a partridge into the crevice, and springs over.³ One of the most explicit recorded instances of the offering to the Earth, is the hideous sacrifice to the Earth-goddess among the Khonds of Orissa, the tearing of the flesh of the human victim from the bones, the priest burying half of it in a hole in the earth behind his back without

¹ Charlevoix, 'Nouv. Fr.' vol. i. p. 394. See also Smith, 'Virginia,' in 'Pinkerton,' vol. xiii. p. 41.

² Phillips in Astley's 'Voyages,' vol. ii. p. 411; Lubbock, 'Origin of Civilization,' p. 216. Bosman, 'Guinea,' in 'Pinkerton,' vol. xvi. p. 500. Bastian in 'Ztschr. für Ethnologie,' 1869, p. 315.

³ Schoolcraft, 'Algic Res,' vol. ii. p. 75. See also Tanner, 'Narr.' p. 193, and above, p. 270.

proxy,¹ to the Brahmans who receive for the divine ancestors the oblation of a worshipper who has no sacred fire to consume it, 'for there is no difference between the Fire and a Brahman, such is the judgment declared by them who know the Veda.'² It is needless to collect details of a practice so usual in the great systematic religions of the world, where priests have become professional ministers and agents of deity, as for them to partake of the sacrificial meats. It by no means follows from this usage that the priest is necessarily supposed to consume the food as representative of his divinity; in the absence of express statement to such effect, the matter can only be treated as one of ceremonial ordinance. Indeed, the case shows the caution needed in interpreting religious rites, which in particular districts may have meanings attached to them quite foreign to their general intent.

The feeding of an idol, as when Ostyaks would pour daily broth into the dish at the image's mouth,³ or when the Aztecs would pour the blood and put the heart of the slaughtered human victim into the monstrous idol's mouth,⁴ seems ceremonial make-believe, but shows that in each case the deity was somehow considered to devour the meal. The conception among the lower races of deity, as in disembodied spiritual form, is even less compatible with the notion that such a being should consume solid matter. It is true that the notion does occur. In old times it appears in the legend of Bel and the Dragon, where the footprints in the strewn ashes betray the knavish priests who come by secret doors to eat up the banquet set before Bel's image.⁵ In modern centuries, it may be exemplified by the negroes of Labode, who could hear the noise of their god Jimawong emptying one after another the bottles of brandy handed in

¹ J. L. Wilson, 'W. Afr.' p. 218.

² Manu, iii. 212. See also 'Avesta,' tr. by Spiegel, vol. ii. p. lxxvii (sacrificial cakes eaten by priest).

³ Ysbrants Ides, 'Reize naar China,' p. 38. Meiners, vol. i. p. 162.

⁴ Clavigero, vol. ii. p. 46. J. G. Müller, p. 631.

⁵ Bel and the Dragon.

at the door of his straw-roofed temple;¹ or among the Ostyaks, who, as Pallas relates, used to leave a horn of snuff for their god, with a shaving of willow bark to stop his nostrils with after the country fashion; the traveller describes their astonishment when sometimes an unbelieving Russian has emptied it in the night, leaving the simple folk to conclude that the deity must have gone out hunting to have snuffed so much.² But these cases turn on fraud, whereas absurdities in which low races largely agree are apt to have their origin rather in genuine error. Indeed, their dominant theories of the manner in which deities receive sacrifice are in accordance not with fraud but with facts, and must be treated as strictly rational and honest developments of the lower animism. The clearest and most general of these theories are as follows.

When the deity is considered to take actual possession of the food or other objects offered, this may be conceived to happen by abstraction of their life, savour, essence, quality, and in yet more definite conception their spirit or soul. The solid part may die, decay, be taken away or consumed or destroyed, or may simply remain untouched. Among this group of conceptions, the most materialized is that which carries out the obvious primitive world-wide doctrine that the life is the blood. Accordingly, the blood is offered to the deity, and even disembodied spirits are thought capable of consuming it, like the ghosts for whom Odysseus entering Hades poured into the trench the blood of the sacrificed ram and black ewe, and the pale shades drank and spoke;³ or the evil spirits which the Mintira of the Malay Peninsula keep away from the wife in childbirth by placing her near the fire, for the demons are believed to drink human blood when they can find it.⁴ Thus in Virginia the Indians (in pretence or reality) sacrificed children, whose blood the oki or spirit was said

¹ Römer, 'Guinea,' p. 47.

² Bastian, 'Mensch,' part ii. p. 210.

³ Homer, *Odyss.* xi. xii.

⁴ 'Journ. Ind. Archip.' vol. i. p. 270.

to suck from their left breast.¹ The Kayans of Borneo used to offer human sacrifice when a great chief took possession of a newly built house; in one late case, about 1847, a Malay slave girl was bought for the purpose and bled to death, the blood, which alone is efficacious, being sprinkled on the pillars and under the house, and the body being thrown into the river.² The same ideas appear among the indigenes of India, alike in North Bengal and in the Deccan, where the blood alone of the sacrificed animal is for the deities, and the votary retains the meat.³ Thus, in West Africa, the negroes of Benin are described as offering a cock to the idol, but it receives only the blood, for they like the flesh very well themselves;⁴ while in the Yoruba country, when a beast is sacrificed for a sick man, the blood is sprinkled on the wall and smeared on the patient's forehead, with the idea, it is said, of thus transferring to him the victim's life.⁵ The Jewish law of sacrifice marks clearly the distinction between shedding the blood as life, and offering it as food. As the Israelites themselves might not eat with the flesh the blood which is the life, but must pour it on the earth as water, so the rule applies to sacrifice. The blood must be sprinkled before the sanctuary, put upon the horns of the altar, and there sprinkled or poured out, but not presented as a drink offering—'their drink-offerings of blood will I not offer.'⁶

Spirit being considered in the lower animism as somewhat of the ethereal nature of smoke or mist, there is an

¹ Smith, 'Virginia,' in Pinkerton, vol. xiii. p. 41; see J. G. Müller, p. 143; Waitz, vol. iii. p. 207. Comp. Meiners, vol. ii. p. 89. See also Bollaert in 'Mem. Anthropol. Soc.' vol. ii. p. 96.

² 'Journ. Ind. Archip.' vol. iii. p. 145. See also St. John, 'Far East,' vol. i. p. 160.

³ Hodgson, 'Abor. of India,' p. 147; Hunter, 'Rural Bengal,' p. 181; Forbes Leslie, 'Early Races of Scotland,' vol. ii. p. 458.

⁴ Bosman, 'Guinea,' letter xxi, in Pinkerton, vol. xvi. p. 531. See also Waitz, vol. ii. p. 192.

⁵ Bastian, 'Psychologie,' p. 96.

⁶ Levit. i. &c.; Deuteron. xii. 23; Psalm xvi. 4.

obvious reasonableness in the idea that offerings reduced to this condition are fit to be consumed by, or transmitted to, spiritual beings towards whom the vapour rises in the air. This idea is well shown in the case of incense, and especially a peculiar kind of incense offered among the native tribes of America. The habit of smoking tobacco is not suggestive of religious rites among ourselves, but in its native country, where it is so widely diffused as to be perhaps the best point assignable in favour of a connexion in the culture of the northern and southern continent, its place in worship is very important. The Osages would begin an undertaking by smoking a pipe, with such a prayer as this: 'Great Spirit, come down to smoke with me as a friend! Fire and Earth, smoke with me and help me to overthrow my foes!' The Sioux in Hennepin's time would look toward the Sun when they smoked, and when the calumet was lighted, they presented it to him, saying: 'Smoke, Sun!' The Natchez chief at sunrise smoked first to the east and then to the other quarters; and so on. It is not merely, however, that puffs from the tobacco-pipe are thus offered to deities as drops of drink or morsels of food might be. The calumet is a special gift of the Sun or the Great Spirit, tobacco is a sacred herb, and smoking is an acceptable sacrifice ascending into the air to the abode of gods and spirits.¹ Among the Caribs, the native sorcerer evoking a demon would puff tobacco-smoke into the air as an agreeable perfume to attract the spirit; while among Brazilian tribes the sorcerers smoked round upon the bystanders and on the patient to be cured.² How thoroughly incense and burnt-offering are of the same nature, the Zulus well show, burning incense together with the fat of the caul of the slaughtered beast, to give the spirits of the people a sweet

¹ Waitz, vol. iii. p. 181. Hennepin, 'Voyage,' p. 302. Charlevoix, 'Nouvelle France,' vol. v. p. 311, vi. p. 178. Schoolcraft, 'Ind. Tribes,' part i. p. 49, part ii. p. 127. Catlin, vol. i. pp. 181, 229. Morgan, 'Iroquois,' p. 164. J. G. Müller, p. 58.

² Rochefort, 'Iles Antilles,' pp. 418, 507. Lery, 'Voy. en Brésil,' p. 268. See also Musters in 'Journ. Anthropol. Inst.' vol. i. p. 202 (Patagonians).

savour.¹ As to incense more precisely of the sort we are familiar with, it was in daily use in the temples of Mexico, where among the commonest antiquarian relics are the earthen incense-pots in which 'copalli' (whence our word copal) and bitumen were burnt.² Though incense was hardly usual in the ancient religion of China, yet in modern Chinese houses and temples the 'joss-stick' and censer do honour to all divine beings, from the ancestral manes to the great gods and Heaven and Earth.³ The history of incense in the religion of Greece and Rome points the contrast between old thrift and new extravagance, where the early fumigations with herbs and chips of fragrant wood are contrasted with the later oriental perfumes, myrrh and cassia and frankincense.⁴ In the temples of ancient Egypt, numberless representations of sacrificial ceremony show the burning of the incense-pellets in censers before the images of the gods; and Plutarch speaks of the incense burnt thrice daily to the Sun, resin at his rising, myrrh at his meridian, kuphi at his setting.⁵ The ordinance held as prominent a place among the Semitic nations. At the yearly festival of Bel in Babylon, the Chaldæans are declared by Herodotus to have burned a thousand talents of incense on the large altar in the temple where sat his golden image.⁶ In the records of ancient Israel, there has come down to us the very recipe for compounding incense after the art of the apothecary. The priests carried every man his censer, and on the altar of incense, overlaid with gold, standing before the vail in the tabernacle, sweet spices

¹ Callaway, 'Religion of Amazulu,' pp. 11, 141, 177. See also Casalis, 'Basutos,' p. 258.

² Clavigero, 'Messico,' vol. ii. p. 39. See also Piedrahita, part i. lib. i. c. 3 (Muyscas).

³ Plath, 'Religion der alten Chinesen,' part ii. p. 31. Doolittle, 'Chinese.'

⁴ Porphyry, *de Abstinencia*, ii. 5. Arnob. *contra Gentes*. vii. 26. Meiners, vol. ii. p. 14.

⁵ Wilkinson, 'Ancient Egyptians,' vol. v. pp. 315, 338. Plutarch. *de Is. et Osir.*

⁶ Herodot. i. 183.

were burned morn and even, a perpetual incense before the Lord.¹

The sacrifice by fire is familiar to the religion of North American tribes. Thus the Algonquins knew the practice of casting into the fire the first morsel of the feast; and throwing fat into the flames for the spirits, they would pray to them 'make us find food.' Catlin has described and sketched the Mandans dancing round the fire where the first kettleful of the green-corn is being burned, an offering to the Great Spirit before the feast begins.² The Peruvians burnt llamas as offerings to the Creator, Sun, Moon, and Thunder, and other lesser deities. As to the operation of sacrifice, an idea of theirs comes well into view in the legend of Manco Ccapac ordering the sacrifice of the most beautiful of his sons, 'cutting off his head, and sprinkling the blood over the fire, that the smoke might reach the Maker of heaven and earth.'³ In Siberia the sacrifices of the Tunguz and Buraets, in the course of which bits of meat and liver and fat are cast into the fire, carry on the same idea.⁴ Chinese sacrifices to sun and moon, stars and constellations, show their purpose in most definite fashion; beasts and even silks and precious stones are burned, that their vapour may ascend to these heavenly spirits.⁵ No less significant, though in a different sense, is the Siamese offering to the household deity, incense and arrack and rice steaming hot; he does not eat it all, not always any part of it, it is the fragrant steam which he loves to inhale.⁶ Looking now to the records of Aryan sacrifice, views similar to these are not obscurely expressed. When the Brahman burns the offerings on the altar-fire, they are received by

¹ Exod. xxx., xxxvii. Lev. x. 1, xvi. 12, &c.

² Smith, 'Virginia,' in Pinkerton, vol. xiii. p. 41. Le Jeune in 'Rel. des J  s.' 1634, p. 16. Catlin, 'N. A. Ind.' vol. i. p. 189.

³ 'Rites and Laws of Incas,' p. 16, &c., 79; see 'Ollanta, an ancient Ynca Drama,' tr. by C. R. Markham, p. 81. Garcilaso de la Vega, lib. i. ii. vi.

⁴ Klemm, 'Cultur-Gesch.' vol. iii. pp. 106, 114.

⁵ Plath, part ii. p. 65.

⁶ Latham, 'Descr. Eth.' vol. i. p. 191.

Agni the divine Fire, mouth of the gods, messenger of the All-knowing, to whom is chanted the Vedic strophe, 'Agni! the sacrifice which thou encompassed whole, it goes unto the gods!' ¹ The Homeric poems show the plain meaning of the hecatombs of old barbaric Greece, where the savour of the burnt offering went up in wreathing smoke to heaven, 'Κνίσση δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.' ² Passed into a far other stage of history, men's minds had not lost sight of the archaic thought even in Porphyry's time, for he knows how the demons who desire to be gods rejoice in the libations and fumes of sacrifice, whereby their spiritual and bodily substance fattens, for this lives on the steam and vapours and is strengthened by the fumes of the blood and flesh. ³

The view of commentators that sacrifice, as a religious act of remote antiquity and world-wide prevalence, was adopted, regulated, and sanctioned in the Jewish law, is in agreement with the general ethnography of the subject. Here sacrifice appears not with the lower conception of a gift acceptable and even beneficial to deity, but with the higher significance of devout homage or expiation for sin. As is so usual in the history of religion, the offering consisted in general of food, and the consummation of the sacrifice was by fire. To the ceremonial details of the sacrificial rites of Israel, whether prescribing the burning of the carcasses of oxen and sheep or of the bloodless gifts of flour mingled with oil, there is appended again and again the explanation of the intent of the rite; it is 'an offering made by fire, of a sweet savour unto the Lord.' The copious records of sacrifice in the Old Testament enable us to follow its expansion from the simple patriarchal forms of a pastoral tribe, to the huge and complex system organized to carry on the ancient service in a now populous and settled kingdom. Among writers on the Jewish religion, Dean Stanley has vividly pour-

¹ 'Rig-Veda,' i. 1, 4.

² Homer, *Il.* i. 317.

³ Porphyry. *De Abstinencia*, ii. 42; see 58.

trayed the aspect of the Temple, with the flocks of sheep and droves of cattle crowding its courts, the vast apparatus of slaughter, the huge altar of burnt-offering towering above the people, where the carcasses were laid, the drain beneath to carry off the streams of blood. To this historian, in sympathy rather with the spirit of the prophet than the ceremony of the priest, it is a congenial task to dwell upon the great movement in later Judaism to maintain the place of ethical above ceremonial religion.¹ In those times of Hebrew history, the prophets turned with stern rebuke on those who ranked ceremonial ordinance above weightier matters of the law. 'I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings.' 'I delight not in the blood of bullocks, or of lambs, or of he goats . . . Wash you, make you clean; put away the evil of your doings from before mine eyes. Cease to do evil, learn to do well.'

Continuing the enquiry into the physical operation ascribed to sacrifice, we turn to a different conception. It is an idea well vouched for in the lower culture, that the deity, while leaving apparently untouched the offering set out before him, may nevertheless partake of or abstract what in a loose way may be described as its essence. The Zulus leave the flesh of the sacrificed bullock all night, and the divine ancestral spirits come and eat, yet next morning everything remains just as it was. Describing this practice, a native Zulu thus naively comments on it: 'But when we ask, "What do the Amadhlozi eat? for in the morning we still see all the meat," the old men say, "The Amatongo lick it." And we are unable to contradict them, but are silent, for they are older than we, and tell us all things and we listen; for we are told all things, and assent without seeing clearly whether they are true or not.'² Such imagination

¹ Stanley, 'Jewish Church,' 2d Ser. pp. 410, 424. See Kalisch on Leviticus; Barry in Smith's 'Dictionary of the Bible,' art. 'sacrifice.'

² Callaway, 'Religion of Amazulu,' p. 11 (amadhlozi or amatongo = ancestral spirits).

was familiar to the native religion of the West Indian islands. In Columbus' time, and with particular reference to Hispaniola, Roman Pane describes the native mode of sacrifice. Upon any solemn day, when they provide much to eat, whether fish, flesh, or any other thing, they put it all into the house of the cemís, that the idol may feed on it. The next day they carry all home, after the cemí has eaten. And God so help them (says the friar), as the cemí eats of that or anything else, they being inanimate stocks or stones. A century and a half later, a similar notion still prevailed in these islands. Nothing could show it more neatly than the fancy of the Caribs that they could hear the spirits in the night moving the vessels and champing the food set out for them, yet next morning there was nothing touched; it was held that the viands thus partaken of by the spirits had become holy, so that only the old men and considerable people might taste them, and even these required a certain bodily purity.¹ Islanders of Pulo Aur, though admitting that their banished disease-spirits did not actually consume the grains of rice set out for them, nevertheless believed them to appropriate its essence.² In India, among the indigenes of the Garo hills, we hear of the head and blood of the sacrificed animal being placed with some rice under a bamboo arch covered with a white cloth; the god comes and takes what he wants, and after a time this special offering is dressed for the company with the rest of the animal.³ The Khond deities live on the flavours and essences drawn from the offerings of their votaries, or from animals or grain which they cause to die or disappear.⁴ When the Buraets of Siberia have sacrificed a sheep and boiled the mutton, they set it up on a scaffold for the gods while the shaman is

¹ Roman Pane, ch. xvi. in 'Life of Colon,' in Pinkerton, vol. xii. p. 86. Rochefort, 'Iles Antilles,' p. 418; see Meiners, vol. ii. p. 516; J. G. Müller, p. 212.

² 'Journ. Ind. Archip.' vol. iv. p. 194.

³ Eliot in 'As. Res.' vol. iii. p. 30.

⁴ Macpherson, 'India,' pp. 88, 100.

chanting his song, and then themselves fall to.¹ And thus, in the folklore of mediæval Europe, Domina Abundia would come with her dames into the houses at night, and eat and drink from the vessels left uncovered for their increase-giving visit, yet nothing was consumed.²

The extreme animistic view of sacrifice is that the soul of the offered animal or thing is abstracted by or transmitted to the deity. This notion of spirits taking souls is in a somewhat different way exemplified among the Binua of Johore, who hold that the evil River-spirits inflict diseases on man by feeding on the 'semangat,' or unsubstantial body (in ordinary parlance the spirit) in which his life resides,³ while the Karen demon devours not the body but the 'la,' spirit or vital principle; thus when it eats a man's eyes, their material part remains, but they are blind.⁴ Now an idea similar to this furnished the Polynesians with a theory of sacrifice. The priest might send commissions by the sacrificed human victim; spirits of the dead are eaten by the gods or demons; the spiritual part of the sacrifices is eaten by the spirit of the idol (i.e. the deity dwelling or embodied in the idol) before whom it is presented.⁵ Of the Fijians it is observed that of the great offerings of food native belief apportions merely the soul to the gods, who are described as being enormous eaters; the substance is consumed by the worshippers. As in various other districts of the world, human sacrifice is here in fact a meat-offering; cannibalism is a part of the Fijian religion, and the gods are described as delighting in human flesh.⁶ Such ideas are explicit among Indian tribes of the American lakes, who consider that offerings, whether abandoned or consumed by the worshippers, go in a spiritual form to the

¹ Klemm, 'Cultur-Gesch.' vol. iii. p. 114.

² Grimm, 'Deutsche Myth.' p. 264.

³ 'Journ. Ind. Archip.' vol. i. p. 27.

⁴ Mason, 'Karens,' l. c. p. 208.

⁵ Bastian, 'Mensch,' vol. ii. p. 407. Ellis, 'Polyn. Res.' vol. i. p. 358. Taylor, 'New Zealand,' pp. 104, 220.

⁶ Williams, 'Fiji,' vol. i. p. 231.

spirit they are devoted to. Native legends afford the clearest illustrations. The following is a passage from an Ottawa tale which recounts the adventures of Wassamo, he who was conveyed by the spirit-maiden to the lodge of her father, the Spirit of the Sand Downs, down below the waters of Lake Superior. 'Son-in-law,' said the Old Spirit, 'I am in want of tobacco. You shall return to visit your parents, and can make known my wishes. For it is very seldom that those few who pass these Sand Hills, offer a piece of tobacco. When they do it, it immediately comes to me. Just so,' he added, putting his hand out of the side of the lodge, and drawing in several pieces of tobacco, which some one at that moment happened to offer to the Spirit, for a smooth lake and prosperous voyage. 'You see,' he said, 'every thing offered me on earth, comes immediately to the side of my lodge.' Wassamo saw the women also putting their hands to the side of the lodge, and then handing round something, of which all partook. This he found to be offerings of food made by mortals on earth. The distinctly spiritual nature of this transmission is shown immediately after, for Wassamo cannot eat such mere spirit-food, wherefore his spirit-wife puts out her hand from the lodge and takes in a material fish out of the lake to cook for him.¹ Another Ottawa legend, the already cited nature-myth of the Sun and Moon, is of much interest not only for its display of this special thought, but as showing clearly the motives with which savage animists offer sacrifices to their deities, and consider these deities to accept them. Onowuttokwutto, the Ojibwa youth who has followed the Moon up to the lovely heaven-prairies to be her husband, is taken one day by her brother the Sun to see how he gets his dinner. The two look down together through the hole in the sky upon the earth below, the Sun points out a group of children playing beside a lodge, at the same time throwing a tiny stone to hit a beautiful boy. The child falls, they see him carried into the lodge, they

¹ Schoolcraft, 'Algic Researches,' vol. ii. p. 140 ; see p. 190.

hear the sound of the sheesheegwun (the rattle), and the song and prayer of the medicine-man that the child's life may be spared. To this entreaty of the medicine-man, the Sun makes answer, 'Send me up the white dog.' Then the two spectators above could distinguish on the earth the hurry and bustle of preparation for a feast, a white dog killed and singed, and the people who were called assembling at the lodge. While these things were passing, the Sun addressed himself to Onowuttokwutto, saying, 'There are among you in the lower world some whom you call great medicine-men; but it is because their ears are open, and they hear my voice, when I have struck any one, that they are able to give relief to the sick. They direct the people to send me whatever I call for, and when they have sent it, I remove my hand from those I had made sick.' When he had said this, the white dog was parcelled out in dishes for those that were at the feast; then the medicine-man when they were about to begin to eat, said, 'We send thee this, Great Manito.' Immediately the Sun and his Ojibwa companion saw the dog, cooked and ready to be eaten, rising to them through the air—and then and there they dined upon it.¹ How such ideas bear on the meaning of human sacrifice, we may perhaps judge from this prayer of the Iroquois, offering a human victim to the War-god: 'To thee, O Spirit Arieskoi, we slay this sacrifice, that thou mayst feed upon the flesh, and be moved to give us henceforth luck and victory over our enemies!'² So among the Aztec prayers, there occurs this one addressed to Tezcatlipoca-Yautl in time of war: 'Lord of battles; it is a very certain and sure thing, that a great war is beginning to make, ordain, form, and concert itself; the War-god opens his mouth, hungry to swallow the blood of many who shall die in this war; it seems that the Sun and the Earth-God Tlatecutli desire to rejoice; they desire to give meat and drink to the gods of Heaven and Hades, making them a

¹ Tanner's 'Narrative,' pp. 286, 318. See also Waitz, vol. iii. p. 207.

² J. G. Müller, p. 142; see p. 282.

let us now follow the question of the sacrificer's motive in presenting the sacrifice. Important and complex as this problem is, its key is so obvious that it may be almost throughout treated by mere statement of general principle. If the main proposition of animistic natural religion be granted, that the idea of the human soul is the model of the idea of deity, then the analogy of man's dealings with man ought, *inter alia*, to explain his motives in sacrifice. It does so, and very fully. The proposition may be maintained in wide generality, that the common man's present to the great man, to gain good or avert evil, to ask aid or to condone offence, needs only substitution of deity for chief, and proper adaptation of the means of conveying the gift to him, to produce a logical doctrine of sacrificial rites, in great measure explaining their purpose directly as they stand, and elsewhere suggesting what was the original meaning which has passed into changed shape in the course of ages. Instead of offering a special collection of evidence here on this proposition, it may be enough to ask attentive reference to any extensive general collection of accounts of sacrifice, such for instance as those cited for various purposes in these volumes. It will be noticed that offerings to divinities may be classed in the same way as earthly gifts. The occasional gift made to meet some present emergency, the periodical tribute brought by subject to lord, the royalty paid to secure possession or protection of acquired wealth, all these have their evident and well-marked analogues in the sacrificial systems of the world. It may impress some minds with a stronger sense of the sufficiency of this theory of sacrifice, to consider how the transition is made in the same imperceptible way from the idea of substantial value received, to that of ceremonial homage rendered, whether the recipient be man or god. We do not find it easy to analyse the impression which a gift makes on our own feelings, and to separate the actual value of the object from the sense of gratification in the giver's good-will or respect, and thus we may well scruple to define closely how

attendance when the offerings are numerous.¹ Thus among rude tribes of Northern India, sacrifices of beasts are accompanied by libations of fermented liquor, and in fact sacrifice and feast are convertible words.² Among the Aztecs, prisoners of war furnished first an acceptable sacrifice to the deity, and then the staple of a feast for the captors and their friends;³ while in ancient Peru whole flocks of sacrificed llamas were eaten by the people.⁴ The history of Greek religion plainly records the transition from the early holocausts devoted by fire to the gods, to the great festivals where the sacrifices provided meat for the public banquets held to honour them in ceremonial homage.⁵

Beside this development from gift to homage, there arises also a doctrine that the gist of sacrifice is rather in the worshipper giving something precious to himself, than in the deity receiving benefit. This may be called the abnegation-theory, and its origin may be fairly explained by considering it as derived from the original gift-theory. Taking our own feelings again for a guide, we know how it satisfies us to have done our part in giving, even if the gift be ineffectual, and how we scruple to take it back if not received, but rather get rid of it in some other way—it is corban. Thus we may enter into the feelings of the Assinaboin Indians, who considered that the blankets and pieces of cloth and brass kettles and such valuables abandoned in the woods as a medicine-sacrifice, might be carried off by any friendly party who chanced to discover them;⁶ or of the Ava Buddhists bringing to the temples offerings of boiled rice and sweetmeats and cocoa-nut fried

¹ Earl in 'Journ. Ind. Archip.' vol. iv. p. 174.

² Hodgson, 'Abor. of India,' p. 170, see p. 146; Hooker, 'Himalayan Journals,' vol. ii. p. 276.

³ Prescott, 'Mexico,' book i. ch. iii.

⁴ 'Rites and Laws of Yncas,' p. 33, &c.

⁵ Welcker, 'Griech. Götterlehre,' vol. ii. p. 50; Pauly, 'Real-Encyclopedie,' s. v. 'Sacrificia.'

⁶ Tanner's 'Nar.' p. 154; see also Waitz, vol. iii. p. 167.

in oil, and never attempting to disturb the crows and wild dogs who devoured it before their eyes;¹ of the modern Moslems sacrificing sheep, oxen, and camels in the valley of Muna on their return from Mekka, it being a meritorious act to give away a victim without eating any of it, while parties of Takruri watch around like vultures, ready to pounce upon the carcases.² If the offering to the deity be continued in ceremonial survival, in spite of a growing conviction that after all the deity does not need and cannot profit by it, sacrifice will be thus kept up in spite of having become practically unreasonable, and the worshipper may still continue to measure its efficacy by what it costs him. But to take this abnegation-theory as representing the primitive intention of sacrifice would be, I think, to turn history upside down. The mere fact of sacrifices to deities, from the lowest to the highest levels of culture, consisting to the extent of nine-tenths or more of gifts of food and sacred banquets, tells forcibly against the originality of the abnegation-theory. If the primary motive had been to give up valuable property, we should find the sacrifice of weapons, garments, ornaments, as prevalent in the lower culture as in fact it is unusual. Looking at the subject in a general view, to suppose men to have started by devoting to their deities what they considered practically useless to them, in order that they themselves might suffer a loss which none is to gain, is to undervalue the practical sense of savages, who are indeed apt to keep up old rites after their meaning has fallen away, but seldom introduce new ones without a rational motive. In studying the religion of the lower races, men are found dealing with their gods in as practical and straightforward a way as with their neighbours, and where plain original purpose is found, it may well be accepted as sufficient explanation. Of the way in which gift can pass into abnegation, an instructive example is forth-

¹ Symes, 'Ava,' in Pinkerton, vol. ix. p. 440; Caron, 'Japan,' ib. vol. vii. p. 629.

² Burton, 'Medinah,' &c., vol. iii. p. 302; Lane, 'Mod. Eg.' vol. i. p. 132.

coming in Buddhism. It is held that sinful men are liable to be re-born in course of transmigration as wandering, burning, miserable demons (preta). Now those demons may receive offerings of food and drink from their relatives, who can further benefit them by acts of merit done in their name, as giving food to priests, unless the wretched spirits be so low in merit that this cannot profit them. Yet even in this case it is held that though the act does not benefit the spirit whom it is directed to, it does benefit the person who performs it.¹ Unequivocal examples of abnegation in sacrifice may be best found among those offerings of which the value to the offerer utterly exceeds the value they can be supposed to have to the deity. The most striking of these, found among nations somewhat advanced in general culture, appear in the history of human sacrifice among Semitic nations. The king of Moab, when the battle was too sore for him, offered up his eldest son for a burnt-offering on the wall. The Phœnicians sacrificed the dearest children to propitiate the angry gods, they enhanced their value by choosing them of noble families, and there was not wanting among them even the utmost proof that the efficacy of the sacrifice lay in the sacrificer's grievous loss, for they must have for yearly sacrifice only-begotten sons of their parents (*Κρόνῳ γὰρ Φοίνικες καθ' ἑκάστον ἔτος ἔθνον τὰ ἀγαπητὰ καὶ μονογενῆ τῶν τέκνων*). Heliogabalus brought the hideous Oriental rite into Italy, choosing for victims to his solar divinity high-born lads throughout the land. Of all such cases, the breaking of the sacred law of hospitality by sacrificing the guest to Jupiter hospitalis, Ζεὺς ξένιος, shows in the strongest light in Semitic regions how the value to the offerer might become the measure of acceptableness to the god.² In such ways, slightly within the range of the lower culture, but strongly in the religion of the higher

¹ Hardy, 'Manual of Buddhism,' p. 59.

² II Kings, iii. 27. Euseb. Præp. Evang. i. 10, iv. 156; Laud. Constant. xiii. Porphy. De Abstin. ii. 56, &c. Lamprid. Heliogabal. vii. Movers, 'Phönizier,' vol. i. p. 300, &c.

nations, the transition from the gift-theory to the abnegation-theory seems to have come about. Our language displays it in a word, if we do but compare the sense of presentation and acceptance which 'sacrificium' had in a Roman temple, with the sense of mere giving up and loss which 'sacrifice' conveys in an English market.

Through the history of sacrifice, it has occurred to many nations that cost may be economized without impairing efficiency. The result is seen in ingenious devices to lighten the burden on the worshipper by substituting something less valuable than what he ought to offer, or pretends to. Even in such a matter as this, the innate correspondence in the minds of men is enough to produce in distant and independent races so much uniformity of development, that three or four headings will serve to class the chief divisions of sacrificial substitution among mankind.

To give part for the whole is a proceeding so closely conformed to ordinary tribute by subject to lord, that in great measure it comes directly under the gift-theory, and as such has already had its examples here. It is only when the part given to the gods is of contemptible value in proportion to the whole, that full sacrifice passes gradually into substitution. This is the case when in Madagascar the head of the sacrificed beast is set up on a pole, and the blood and fat are rubbed on the stones of the altar, but the sacrificers and their friends and the officiating priest devour the whole carcase;¹ when rich Guinea negroes sacrifice a sheep or goat to the fetish, and feast on it with their friends, only leaving for the deity himself part of the entrails;² when Tunguz, sacrificing cattle, would give a bit of liver and fat and perhaps hang up the hide in the woods as the god's share, or Mongols would set the heart of the beast before the idol till next day.³ Thus the most ancient whole

¹ Ellis, 'Madagascar,' vol. i. p. 419.

² Römer, 'Guinea,' p. 59. Bosman in Pinkerton, vol. xvi. p. 399.

³ Klemm, 'Cultur-Gesch.' vol. iii. p. 106; Castrén, 'Finn. Myth.' p. 232.

burnt-offering of the Greeks dwindled to burning for the gods only the bones and fat of the slaughtered ox, while the worshippers feasted themselves on the meat, an economic rite which takes mythic shape in the legend of the sly Prometheus giving Zeus the choice of the two parts of the sacrificed ox he had divided for gods and mortals, on the one side bones covered seemly with white fat, on the other the joints hidden under repulsive hide and entrails.¹ With a different motive, not that of parsimony, but of keeping up in survival an ancient custom, the Zarathustrian religion performed by substitution the old Aryan sacrifice by fire. The Vedic sacrifice Agnishtoma required that animals should be slain, and their flesh partly committed to the gods by fire, partly eaten by sacrificers and priests. The Parsi ceremony Izeshne, formal successor of this bloody rite, requires no animal to be killed, but it suffices to place the hair of an ox in a vessel, and show it to the fire.²

The offering of a part of the worshipper's own body is a most usual act, whether its intention is simply that of gift or tribute, or whether it is considered as a *pars pro toto* representing the whole man, either in danger and requiring to be ransomed, or destined to actual sacrifice for another and requiring to be redeemed. How a finger-joint may thus represent a whole body, is perfectly shown in the funeral sacrifices of the Nicobar islanders; they bury the dead man's property with him, and his wife has a finger-joint cut off (obviously a substitute for herself), and if she refuses even this, a deep notch is cut in a pillar of the house.³ We are now concerned, however, with the finger-offering, not a sacrifice to the dead, but as addressed to other deities. This idea is apparently worked out in the Tongan custom of tutu-nima, the chopping off a portion of the little finger with a hatchet or sharp stone as a sacrifice to the gods, for the recovery of a sick relation of higher rank; Mariner saw

¹ Hesiod. Theog. 537. Welcker, vol. i. p. 764; vol. ii. p. 51.

² Haug, 'Parsis,' Bombay, 1862, p. 238.

³ Hamilton in 'As. Res.' vol. ii. p. 342.

children of five years old quarrelling for the honour of having it done to them.¹ In the Mandan ceremonies of initiation into manhood, when the youth at last hung senseless and (as they called it) lifeless by the cords made fast to splints through his flesh, he was let down, and coming to himself crawled on hands and feet round the medicine-lodge to where an old Indian sat with a hatchet in his hand and a buffalo skull before him; then the youth, holding up the little finger of his left hand to the Great Spirit, offered it as a sacrifice, and it was chopped off, and sometimes the forefinger afterwards, upon the skull.² In India, probably as a Dravidian rather than Aryan rite, the practice with full meaning comes into view; as Siva cut off his finger to appease the wrath of Kali, so in the southern provinces mothers will cut off their own fingers as sacrifices lest they lose their children, and one hears of a golden finger being allowed instead, the substitute of a substitute.³ The New Zealanders hang locks of hair on branches of trees in the burying-ground, a recognized place for offerings.⁴ That hair may be a substitute for its owner is well shown in Malabar, where we read of the demon being expelled from the possessed patient and flogged by the exorcist to a tree; there the sick man's hair is nailed fast, cut away, and left for a propitiation to the demon.⁵ Thus there is some ground for interpreting the consecration of the boy's cut hair in Europe as a representative sacrifice.⁶ As for the formal shedding of blood, it may represent fatal bloodshed, as when

¹ Mariner's 'Tonga Is.' vol. i. p. 454; vol. ii. p. 222. Cook's '3rd Voy.' vol. i. p. 403. Details from S. Africa in Bastian, 'Mensch,' vol. iii. pp. 4, 24; Scherzer, 'Voy. of Novara,' vol. i. p. 212.

² Catlin, 'N. A. Ind.' vol. i. p. 172; Klemm, 'Cultur-Gesch.' vol. ii. p. 170. See also Venegas, 'Noticia de la California,' vol. i. p. 117; Garcilaso de la Vega, lib. ii. c. 8 (Peru).

³ Buchanan, 'Mysore,' &c., in Pinkerton, vol. viii. p. 661; Meiners, vol. ii. p. 472; Bastian, l. c. See also Dubois, 'India,' vol. i. p. 5.

⁴ Polack, 'New Zealand,' vol. i. p. 264.

⁵ Bastian, 'Psychologie,' p. 184.

⁶ Theodore, in Levit. xix; Hanusch, 'Slaw. Myth.' Details in Bastian, 'Mensch,' vol. ii. p. 229, &c.

will wash away the other.¹ For instances of the animal substituted for man in sacrifice the following may serve. Among the Khonds of Orissa, when Colonel Macpherson was engaged in putting down the sacrifice of human victims by the sect of the Earth-goddess, they at once began to discuss the plan of sacrificing cattle by way of substitutes. Now there is some reason to think that this same course of ceremonial change may account for the following sacrificial practice in the other Khond sect. It appears that those who worship the Light-god hold a festival in his honour, when they slaughter a buffalo in commemoration of the time when, as they say, the Earth-goddess was prevailing on men to offer human sacrifices to her, but the Light-god sent a tribe-deity who crushed the bloody-minded Earth-goddess under a mountain, and dragged a buffalo out of the jungle, saying, 'Liberate the man, and sacrifice the buffalo!'² This legend, divested of its mythic garb, may really record a historical substitution of animal for human sacrifice. In Ceylon, the exorcist will demand the name of the demon possessing a demoniac, and the patient in frenzy answers, giving the demon's name, 'I am So-and-so, I demand a human sacrifice and will not go out without!' The victim is promised, the patient comes to from the fit, and a few weeks later the sacrifice is made, but instead of a man they offer a fowl.³ Classic examples of substitution of this sort may be found in the sacrifice of a doe for a virgin to Artemis in Laodiceæ, a goat for a boy to Dionysos at Potniæ. There appears to be Semitic connexion here, as there clearly is in the story of the Æolians of Tenedos sacrificing to Melikertes (Melkarth) instead of a new-born child a new-born calf, shoeing it with buskins and tending the mother-cow as if a human mother.⁴

One step more in the course of substitution leads the

¹ Callaway, 'Zulu Tales,' vol. i. p. 88; Magyar, 'Süd-Afrika,' p. 256.

² Macpherson, 'India,' pp. 108, 187.

³ De Silva in Bastian, 'Psychologie,' p. 181.

⁴ Details in Pauly, 'Real-Encyclop.' s. v. 'Sacrificia'; Bastian, 'Mensch,' vol. iii. p. 114; Movers, 'Phönizier,' vol. i. p. 300.

worshipper to make his sacrifice by effigy. An instructive example of the way in which this kind of substitution arises may be found in the rites of ancient Mexico. At the yearly festival of the water-gods and mountain-gods, certain actual sacrifices of human victims took place in the temples. At the same time, in the houses of the people, there was celebrated an unequivocal but harmless imitation of this bloody rite. They made paste images, adored them, and in due pretence of sacrifice cut them open at the breast, took out their hearts, cut off their heads, divided and devoured their limbs.¹ In the classic religions of Greece and Rome, the desire to keep up the consecrated rites of ages more barbaric, more bloodthirsty, or more profuse, worked itself out in many a compromise of this class, such as the brazen statues offered for human victims, the cakes of dough or wax in the figure of the beasts for which they were presented as symbolic substitutes.² Not for economy, but to avoid taking life, Brahmanic sacrifice has been known to be brought down to offering models of the victim-animals in meal and butter.³ The modern Chinese, whose satisfaction in this kind of make-believe is so well shown by their dispatching paper figures to serve as attendants for the dead, work out in the same fanciful way the idea of the sacrificial effigy, in propitiating the presiding deity of the year for the cure of a sick man. The rude figure of a man is drawn on or cut out of a piece of paper, pasted on a slip of bamboo, and stuck upright in a packet of mock-money. With proper exorcism, this representative is carried out into the street with the disease, the priest squirts water from his mouth over patient, image, and mock-money, the two latter are burnt, and the company eat up the little feast

¹ Clavigero, 'Messico,' vol. ii. p. 82; Torquemada, 'Monarquia Indiana,' x. c. 29; J. G. Müller, pp. 502, 640. See also *ibid.* p. 379 (Peru); 'Rites and Laws of Yncas,' pp. 46, 54.

² Grote, vol. v. p. 366. Schmidt in Smith's 'Dic. of Gr. and Rom. Ant.' art. 'Sacrificium.' Bastian, l. c.

³ Bastian, 'Oestl. Asien,' vol. iii. p. 501.

laid out for the year-deity.¹ There is curious historical significance in the custom at the inundation of the Nile at Cairo, of setting up a conical pillar of earth which the flood washes away as it rises. This is called the *arûsch* or bride, and appears to be a substitute introduced under humaner Moslem influence, for the young virgin in gay apparel who in older time was thrown into the river, a sacrifice to obtain a plentiful inundation.² Again, the patient's offering the model of his diseased limb is distinctly of the nature of a sacrifice, whether it be propitiatory offering before cure, or thank-offering after. On the one hand, the *ex-voto* models of arms and ears dedicated in ancient Egyptian temples are thought to be grateful memorials,³ as seems to have been the case with metal models of faces, breasts, hands, &c., in Eœotian temples.⁴ On the other hand, there are cases where the model and, as it were, substitute of the diseased part is given to obtain a cure; thus in early Christian times in Germany protest was made against the heathen custom of hanging up carved wooden limbs to a helpful idol for relief,⁵ and in modern India the pilgrim coming for cure will deposit in the temple the image of his diseased limb, in gold or silver or copper according to his means.⁶

If now we look for the sacrificial idea within the range of modern Christendom, we shall find it in two ways not obscurely manifest. It survives in traditional folklore, and it holds a place in established religion. One of its most remarkable survivals may be seen in Bulgaria, where sacrifice of live victims is to this day one of the accepted rites of the land. They sacrifice a lamb on St. George's day, telling to account for the custom a legend which combines the episodes of the offering of Isaac and the miracle of the Three Children.

¹ Doolittle, 'Chinese,' vol. i. p. 152.

² Lane, 'Modern Eg.' vol. ii. p. 262. Meiners, vol. ii. p. 85.

³ Wilkinson, 'Ancient Eg.' vol. iii. p. 395; and in Rawlinson's *Herodotus*, vol. ii. p. 137. See 1 Sam. vi. 4.

⁴ Grimm, 'Deutsche Myth.' p. 1131.

⁵ *Ibid.*

⁶ Bastian, vol. iii. p. 116.

On the feast of the Panagia (Virgin Mary) sacrifices of lambs, kids, honey, wine, &c., are offered in order that the children of the house may enjoy good health throughout the year. A little child divines by touching one of three saints' candles to which the offering is to be dedicated; when the choice is thus made, the bystanders each drink a cup of wine, saying 'Saint So-and-so, to thee is the offering.' Then they cut the throat of the lamb, or smother the bees, and in the evening the whole village assembles to eat the various sacrifices, and the men end the ceremony with the usual drunken bout.¹ Within the borders of Russia, many and various sacrifices are still offered; such is the horse with head smeared with honey and mane decked with ribbons, cast into the river with two millstones to its neck to appease the water-spirit, the Vodyany, at his spiteful flood-time in early spring; and such is the portion of supper left out for the house-demon, the domovoy, who if not thus fed is apt to turn spirit-rapper, and knock the tables and benches about at night.² In many another district of Europe, the tenacious memory of the tiller of the soil has kept up in wondrous perfection heirlooms from præ-Christian faiths. In Franconia, people will pour on the ground a libation before drinking; entering a forest they will put offerings of bread and fruit on a stone, to avert the attacks of the demon of the woods, the 'bilberry-man;' the bakers will throw white rolls into the oven flue for luck, and say, 'Here, devil, they are thine!' The Carinthian peasant will fodder the wind by setting up a dish of food in a tree before his house, and the fire by casting in lard and dripping, in order that gale and conflagration may not hurt him. At least up to the end of last century this most direct elemental sacrifice might be seen in Germany at the midsummer festival in the most perfect form; some of the porridge

¹ St. Clair and Brophy, 'Bulgaria,' p. 43. Compare modern Circassian sacrifice of animal before cross, as substitute for child, in Bell, 'Circassia,' vol. ii.

² Ralston, 'Songs of Russian People,' pp. 123, 153, &c.

from the table was thrown into the fire, and some into running water, some was buried in the earth, and some smeared on leaves and put on the chimney-top for the winds.¹ Relics of such ancient sacrifice may be found in Scandinavia to this day; to give but one example, the old country altars, rough earth-fast stones with cup-like hollows, are still visited by mothers whose children have been smitten with sickness by the trolls, and who smear lard into the hollows and leave rag-dolls as offerings.² France may be represented by the country-women's custom of beginning a meal by throwing down a spoonful of milk or bouillon; and by the record of the custom of Andrieux in Dauphiny, where at the solstice the villagers went out upon the bridge when the sun rose, and offered him an omelet.³ The custom of burning alive the finest calf, to save a murrain-struck herd, had its last examples in Cornwall in the present century; the records of bealtuinn sacrifices in Scotland continue in the Highlands within a century ago; and Scotchmen still living remember the corner of a field being left untilled for the Goodman's Croft (i.e., the Devil's), but the principle of 'cheating the devil' was already in vogue, and the piece of land allotted was but a worthless scrap.⁴ It is a remnant of old sacrificial rite, when the Swedes still bake at yule-tide a cake in the shape of a boar, representing the boar sacrificed of old to Freyr, and Oxford to this day commemorates the same ancestral ceremony, when the boar's head is carried in to the Christmas feast at Queen's College, with its appointed carol, 'Caput apri defero, Reddens laudes Domino.'⁵ With a lingering recollection of the old

¹ Wuttke, 'Deutsche Volksaberglaube,' p. 86. See also Grimm, 'Deutsche Myth.' pp. 417, 602.

² Hyltén-Cavallius, 'Wärend och Wirdarne,' part i. pp. 131, 146, 157, &c.

³ Monnier, 'Traditions Populaires,' pp. 187, 666.

⁴ R. Hunt, 'Pop. Rom. of W. of England,' 1st Ser. p. 237. Pennant, 'Tour in Scotland,' in Pinkerton, vol. iii. p. 49. J. Y. Simpson, Address to Soc. Antiq. Scotland, 1861, p. 33; Brand, 'Pop. Ant.' vol. iii. pp. 74, 317.

⁵ Brand, vol. i. p. 464. Grimm, 'D. M.' pp. 45, 194, 1188, see p. 250; 'Deutsche Rechtsalterthümer,' p. 900; Hyltén-Cavallius, part i. p. 175.

libations, the German toper's saying still runs that heeltaps are a devil's offering.¹

As for sacrificial rites most fully and officially existing in modern Christendom, the presentation of ex-votos is one. The ecclesiastical opposition to the continuance of these classic thank-offerings was but temporary and partial. In the 5th century it seems to have been usual to offer silver and gold eyes, feet, &c., to saints in acknowledgment of cures they had effected. At the beginning of the 16th century, Polydore Vergil, describing the classic custom, goes on to say: 'In the same manner do we now offer up in our churches sigillaria, that is, little images of wax, and oscilla. As oft as any part of the body is hurt, as the hand, foot, breast, we presently make a vow to God, and his saints, to whom upon our recovery we make an offering of that hand or foot or breast shaped in wax, which custom has so far obtained that this kind of images have passed to the other animals. Wherefore so for an ox, so for a horse, so for a sheep, we place puppets in the temples. In which thing any modestly scrupulous person may perhaps say he knows not whether we are rivalling the religion or the superstition of the ancients.'² In modern Europe the custom prevails largely, but has perhaps somewhat subsided into low levels of society, to judge by the general use of mock silver and such like worthless materials for the dedicated effigies. In Christian as in præ-Christian temples, clouds of incense rise as of old. Above all, though the ceremony of sacrifice did not form an original part of Christian worship, its prominent place in the ritual was obtained in early centuries. In that Christianity was recruited among nations to whom the conception of sacrifice was among the deepest of religious ideas, and the ceremony of sacrifice among the sincerest efforts of worship, there arose an observance suited to supply the vacant place.

¹ Grimm, 'D. M.' p. 962.

² Beausobre, vol. ii. p. 667. Polydorus Vergilius, *De Inventoribus Rerum* (Basel, 1521), lib. v. 1.

This result was obtained not by new introduction, but by transmutation. The solemn eucharistic meal of the primitive Christians in time assumed the name of the sacrifice of the mass, and was adapted to a ceremonial in which an offering of food and drink is set out by a priest on an altar in a temple, and consumed by priest and worshippers. The natural conclusion of an ethnographic survey of sacrifice, is to point to the controversy between Protestants and Catholics, for centuries past one of the keenest which have divided the Christian world, on this express question whether sacrifice is or is not a Christian rite.

The next group of rites to be considered comprises Fasting and certain other means of producing ecstasy and other morbid exaltation for religious ends. In the foregoing researches on animism, it is frequently observed or implied that the religious beliefs of the lower races are in no small measure based on the evidence of visions and dreams, regarded as actual intercourse with spiritual beings. From the earliest phases of culture upward, we find religion in close alliance with ecstatic physical conditions. These are brought on by various means of interference with the healthy action of body and mind, and it is scarcely needful to remind the reader that, according to philosophic theories antecedent to those of modern medicine, such morbid disturbances are explained as symptoms of divine visitation, or at least of superhuman spirituality. Among the strongest means of disturbing the functions of the mind so as to produce ecstatic vision, is fasting, accompanied as it so usually is with other privations, and with prolonged solitary contemplation in the desert or the forest. Among the ordinary vicissitudes of savage life, the wild hunter has many a time to try involuntarily the effects of such a life for days and weeks together, and under these circumstances he soon comes to see and talk with phantoms which are to him visible personal spirits. The secret of spiritual intercourse thus learnt, he has thenceforth but to reproduce the cause in order to renew the effects.

The rite of fasting, and the utter objective reality ascribed to what we call its morbid symptoms, are shown in striking details among the savage tribes of North America. Among the Indians (the accounts mostly refer to the Algonquin tribes), long and rigorous fasting is enjoined among boys and girls from a very early age; to be able to fast long is an enviable distinction, and they will abstain from food three to seven days, or even more, taking only a little water. During these fasts, especial attention is paid to dreams. Thus Tanner tells the story of a certain Net-no-kwa, who at twelve years old fasted ten successive days, till in a dream a man came and stood before her, and after speaking of many things gave her two sticks, saying, 'I give you these to walk upon, and your hair I give it to be like snow;' this assurance of extreme old age was through life a support to her in times of danger and distress. At manhood the Indian lad, retiring to a solitary place to fast and meditate and pray, receives visionary impressions which stamp his character for life, and especially he waits till there appears to him in a dream some animal or thing which will be henceforth his 'medicine,' the fetish-representative of his manitu or protecting genius. For instance, an aged warrior who had thus in his youth dreamed of a bat coming to him, wore the skin of a bat on the crown of his head henceforth, and was all his life invulnerable to his enemies as a bat on the wing. In after life, an Indian who wants anything will fast till he has a dream that his manitu will grant it him. While the men are away hunting, the children are sometimes made to fast, that in their dreams they may obtain omens of the chase. Hunters fasting before an expedition are informed in dreams of the haunts of the game, and the means of appeasing the wrath of the bad spirits; if the dreamer fancies he sees an Indian who has been long dead, and hears him say, 'If thou wilt sacrifice to me thou shalt shoot deer at pleasure,' he will prepare a sacrifice, and burn the whole or part of a deer, in honour of the apparition. Especially the 'meda' or

'medicine-man' receives in fasts much of his qualification for his sacred office. The Ojibwa prophetess, known in after life as Catherine Wabose, in telling the story of her early years, relates how at the age of womanhood she fasted in her secluded lodge till she went up into the heavens and saw the spirit at the entrance, the Bright Blue Sky; this was the first supernatural communication of her prophetic career. The account given to Schoolcraft by Chingwauk, an Algonquin chief deeply versed in the mystic lore and picture-writing of his people, is as follows: 'Chingwauk began by saying that the ancient Indians made a great merit of fasting. They fasted sometimes six or seven days, till both their bodies and minds became free and light, which prepared them to dream. The object of the ancient seers was to dream of the sun; as it was believed that such a dream would enable them to see everything on the earth. And by fasting long and thinking much on the subject, they generally succeeded. Fasts and dreams were at first attempted at an early age. What a young man sees and experiences during these dreams and fasts, is adopted by him as truth, and it becomes a principle to regulate his future life. He relies for success on these revelations. If he has been much favoured in his fasts, and the people believe that he has the art of looking into futurity, the path is open to the highest honours. The prophet, he continued, begins to try his power in secret, with only one assistant, whose testimony is necessary should he succeed. As he goes on, he puts down the figures of his dreams and revelations, by symbols, on bark or other material, till a whole winter is sometimes passed in pursuing the subject, and he thus has a record of his principal revelations. If what he predicts is verified, the assistant mentions it, and the record is then appealed to as proof of his prophetic power and skill. Time increases his fame. His *kee-keé-wins*, or records, are finally shown to the old people, who meet together and consult upon them, for the whole nation

believe in these revelations. They in the end give their approval, and declare that he is gifted as a prophet—is inspired with wisdom, and is fit to lead the opinions of the nation. Such, he concluded, was the ancient custom, and the celebrated old war-captains rose to their power in this manner.' It remains to say that among these American tribes, the 'jossakeed' or soothsayer prepares himself by fasting and the use of the sweating-bath for the state of convulsive ecstasy in which he utters the dictates of his familiar spirits.¹

The practice of fasting is described in other districts of the uncultured world as carried on to produce similar ecstasy and supernatural converse. The account by Roman Pane in the *Life of Colon* describes the practice in Hayti of fasting to obtain knowledge of future events from the spirits (*cemi*); and a century or two later, rigorous fasting formed part of the apprentice's preparation for the craft of 'boyé' or sorcerer, evoker, consulter, propitiator, and exorciser of spirits.² The 'keebèt' or conjurors of the Abipones were believed by the natives to be able to inflict disease and death, cure all disorders, make known distant and future events, cause rain, hail, and tempests, call up the shades of the dead, put on the form of tigers, handle serpents unharmed, &c. These powers were imparted by diabolical assistance, and Father Dobrizhoffer thus describes the manner of obtaining them :—'Those who aspire to the office of juggler are said to sit upon an aged willow, overhanging some lake, and to abstain from food for several days, till they begin to see into futurity. It always appeared probable to me that these rogues, from long fasting, contract a weakness of brain, a giddiness, and kind

¹ Tanner's 'Narrative,' p. 288. Loskiel, 'N. A. Ind.' part i. p. 76. Schoolcraft, 'Ind. Tribes,' part i. pp. 31, 113, 360, 391; part iii. p. 227. Catlin, 'N. A. Ind.' vol. i. p. 36. Charlevoix, 'Nouv. Fr.' vol. ii. p. 170; vol. vi. p. 67. Klemm, 'Cultur-Gesch.' vol. ii. p. 170. Waitz, 'Anthropologie,' vol. iii. pp. 206, 217.

² Colombo, 'Vita,' ch. xxv. Rochefort, 'Iles Antilles,' p. 501. See also Meiners, vol. ii. p. 143 (Guyana).

of delirium, which makes them imagine that they are gifted with superior wisdom, and give themselves out for magicians. They impose upon themselves first, and afterwards upon others.' ¹ The Malay, to make himself invulnerable, retires for three days to solitude and scanty food in the jungle, and if on the third day he dreams of a beautiful spirit descending to speak to him, the charm is worked.² The Zulu doctor qualifies himself for intercourse with the 'amadhlozi,' or ghosts, from whom he is to obtain direction in his craft, by spare abstemious diet, want, suffering, castigation, and solitary wandering, till fainting fits or coma bring him into direct intercourse with the spirits. These native diviners fast often, and are worn out by fastings, sometimes of several days' duration, when they become partially or wholly ecstatic, and see visions. So thoroughly is the connexion between fasting and spiritual intercourse acknowledged by the Zulus, that it has become a saying among them, 'The continually stuffed body cannot see secret things.' They have no faith in a fat prophet.³

The effects thus looked for and attained by fasting among uncultured tribes continue into the midst of advanced civilization. No wonder that, in the Hindu tale, king Vasava-datta and his queen after a solemn penance and a three days' fast should see Siva in a dream and receive his gracious tidings; no wonder that, in the actual experience of to-day, the Hindu yogi should bring on by fasting a state in which he can with bodily eyes behold the gods.⁴ The Greek oracle-priests recognized fasting as a means of bringing on prophetic dreams and visions; the Pythia of Delphi herself fasted for inspiration; Galen remarks that fasting dreams are the clearer.⁵ Through after ages, both cause

¹ Dobrizhoffer, 'Abipones,' vol. ii. p. 68.

² St. John, 'Far East,' vol. i. p. 144.

³ Döhne, 'Zulu Dic.' s. v. 'nyanga'; Grout, 'Zulu-land,' p. 158; Callaway, 'Religion of Amazulu,' p. 387.

⁴ Somadeva Bhatta, tr. Brockhaus, vol. ii. p. 81. Meiners, vol. ii. p. 147.

⁵ Maury, 'Magic,' &c., p. 237; Pausan. i. 34; Philostrat. Apollon. Tyan. i; Galen. Comment. in Hippocrat. i.

and consequence have held their places in Christendom. Thus Michael the Archangel, with sword in right hand and scales in left, appears to a certain priest of Siponte, who during a twelvemonth's course of prayer and fasting had been asking if he would have a temple built in his honour:—

‘precibus jejunia longis
Addiderat, totoque orans se afflixerat anno.’¹

Reading the narratives of the wondrous sights seen by St. Theresa and her companions, how the saint went in spirit into hell and saw the darkness and fire and unutterable de-pair, how she had often by her side her good patrons Peter and Paul, how when she was raised in rapture above the grate at the nunnery where she was to take the sacrament, Sister Mary Baptist and others being present, they saw an angel by her with a golden fiery dart at the end whereof was a little fire, and he thrust it through her heart and bowels and pulled them out with it, leaving her wholly inflamed with a great love of God—the modern reader naturally looks for details of physical condition and habit of life among the sisterhood, and as naturally finds that St. Theresa was of morbid constitution and subject to trances from her childhood, in after life subduing her flesh by long watchings and religious discipline, and keeping severe fast during eight months of the year.² It is needless to multiply such mediæval records of fasts which have produced their natural effects in beatific vision—are they not written page after page in the huge folios of the Bollandists? So long as fasting is continued as a religious rite, so long its consequences in morbid mental exaltation will continue the old and savage doctrine that morbid phantasy is supernatural experience. Bread and meat would have robbed the ascetic of many an angel's visit; the opening of the refectory door must many a time have closed the gates of heaven to his gaze.

¹ Baptist. Mantuan. Fast. ix. 350.

² ‘Acta Sanctorum Bolland.’ S. Theresa.

It is indeed not the complete theory of fasting as a religious rite, but only an important and perhaps original part of it, that here comes into view. Abstinence from food has a principal place among acts of self-mortification or penance, a province of religious ordinance into which the present argument scarcely enters. Looking at the practice of fasting here from an animistic point of view, as a process of bringing on dreams and visions, it will be well to mention with it certain other means by which ecstatic phenomena are habitually induced.

One of these means is the use of drugs. In the West India Islands at the time of the discovery, Columbus describes the religious ceremony of placing a platter containing 'cohoba' powder on the head of the idol, the worshippers then snuffing up this powder through a cane with two branches put to the nose. Pane further describes how the native priest, when brought to a sick man, would put himself in communication with the spirits by thus snuffing cohoba, 'which makes him drunk, that he knows not what he does, and so says many extraordinary things, wherein they affirm that they are talking with the cemís, and that from them it is told them that the infirmity came.' On the Amazons, the Omaguas have continued to modern times the use of narcotic plants, producing an intoxication lasting twenty-four hours, during which they are subject to extraordinary visions; from one of these plants they obtain the 'curupa' powder which they snuff into their nostrils with a Y-shaped reed.¹ Here the similar names and uses of the drug plainly show historical connexion between the Omaguas and the Antilles islanders. The Californian Indians would give children narcotic potions, in order to gain from the ensuing visions information about their enemies; and thus the Mundrucus

¹ Colombo, 'Vita,' ch. lxii; Roman Pane, *ibid.* ch. xv; and in Pinkerton, vol. xii. Condamine, 'Travels,' in Pinkerton, vol. xiv. p. 226; Martius, 'Ethnog. Amer.' vol. i. pp. 411, 631 (details of snuff-powders among Omaguas, Otomacs, &c.; native names *curupá*, *paricá*, *niopo*, *nupa*; made from seeds of *Mimosa acacioides*, *Acacia niopo*).

of North Brazil, desiring to discover murderers, would administer such drinks to seers, in whose dreams the criminals appeared.¹ The Darien Indians used the seeds of the *Datura sanguinea* to bring on in children prophetic delirium, in which they revealed hidden treasure. In Peru the priests who talked with the 'huaca' or fetishes used to throw themselves into an ecstatic condition by a narcotic drink called 'tonca,' made from the same plant, whence its name of 'huacacacha' or fetish-herb.² The Mexican priests also appear to have used an ointment or drink made with seeds of 'ololiuhqui,' which produced delirium and visions.³ In both Americas tobacco served for such purposes. It must be noticed that smoking is more or less practised among native races to produce full intoxication, the smoke being swallowed for the purpose. By smoking tobacco, the sorcerers of Brazilian tribes raised themselves to ecstasy in their convulsive orgies, and saw spirits; no wonder tobacco came to be called the 'holy herb.'⁴ So North American Indians held intoxication by tobacco to be supernatural ecstasy, and the dreams of men in this state to be inspired.⁵ This idea may explain a remarkable proceeding of the Delaware Indians. At their festival in honour of the Fire-god with his twelve attendant manitus, inside the house of sacrifice a small oven-hut was set up, consisting of twelve poles tied together at the top and covered with blankets, high enough for a man to stand nearly upright within it. After the feast this oven was heated with twelve red-hot stones, and twelve men crept inside. An old man threw twelve pipefulls of tobacco on these stones, and when the patients had borne to the utmost

¹ Maury, 'Magie,' &c., p. 425.

² Seemann, 'Voy. of Herald,' vol. i. p. 256. Rivero and Tschudi, 'Peruvian Antiquities,' p. 184. J. G. Müller, p. 397.

³ Brasseur, 'Mexique,' vol. iii. p. 558; Clavigero, vol. ii. p. 40; J. G. Müller, p. 656.

⁴ J. G. Müller, 'Amer. Urrelig,' p. 277; Hernandez, 'Historia Mexicana,' lib. v. c. 51; Purchas, vol. iv. p. 1292.

⁵ D. Wilson, 'Prehistoric Man,' vol. i. p. 487.

the heat and suffocating smoke, they were taken out, generally falling in a swoon.¹ This practice, which was carried on in the last century, is remarkable for its coincidence with the Scythian mode of purification after a funeral, as described by Herodotus. He relates that they make their hut with three stakes sloping together at the top and covered in with woollen felts; then they cast red-hot stones into a trough placed within and throw hemp-seed on them, which sends forth fumes such as no Greek vapour-bath could exceed, and the Scyths in their sweating-hut roar with delight.²

Not to dwell on the ancient Aryan deification of an intoxicating drink, the original of the divine Soma of the Hindus and the divine Haoma of the Parsis, nor on the drunken orgies of the worship of Dionysos in ancient Greece, we find more exact Old World analogues of the ecstatic medicaments used in the lower culture. Such are the decoctions of thalassægle which Pliny speaks of as drunk to produce delirium and visions; the drugs mentioned by Hesychius, whereby Hekate was evoked; the mediæval witch-ointments which brought visionary beings into the presence of the patient, transported him to the witches' sabbath, enabled him to turn into a beast.³ The survival of such practices is most thorough among the Persian dervishes of our own day. These mystics are not only opium-eaters, like so large a proportion of their countrymen; they are hashish-smokers, and the effect of this drug is to bring them into a state of exaltation passing into utter hallucination. To a patient in this condition, says Dr. Polak, a little stone in the road will seem a great block that he must stride over; a gutter becomes a wide stream to his eyes, and he calls for a boat to ferry him

¹ Loskiel, 'Ind. of N. A.' part i. p. 42.

² Herodot. iv. 73-5.

³ Maury, 'Magie,' &c., l. c.; Plin. xxiv. 102; Hesych. s. v. 'ὀπήτεια.' See also Bastian, 'Mensch,' vol. ii. p. 152, &c.; Baring-Gould, 'Werewolves,' p. 149.

across; men's voices sound like thunder in his ears; he fancies he has wings and can rise from the ground. These ecstatic effects, in which miracle is matter of hourly experience, are considered in Persia as high religious developments; the visionaries and their rites are looked on as holy, and they make converts.¹

Many details of the production of ecstasy and swoon by bodily exercises, chanting and screaming, &c., have been incidentally given in describing the doctrine of demoniacal possession. I will only further cite a few typical cases to show that the practice of bringing on swoons or fits by religious exercises, in reality or pretence, is one belonging originally to savagery, whence it has been continued into higher grades of civilization. We may judge of the mental and bodily condition of the priest or sorcerer in Guyana, by his preparation for his sacred office. This consisted in the first place in fasting and flagellation of extreme severity; at the end of his fast he had to dance till he fell senseless, and was revived by a potion of tobacco-juice causing violent nausea and vomiting of blood; day after day this treatment was continued till the candidate, brought into or confirmed in the condition of a 'convulsionary,' was ready to pass from patient into doctor.² Again, at the Winnebago medicine-feast, members of the fraternity assemble in a long arched booth, and with them the candidates for initiation, whose preparation is a three days' fast, with severe sweating and steaming with herbs, under the direction of the old medicine-men. The initiation is performed in the assembly by a number of medicine-men. These advance in line, as many abreast as there are candidates; holding their medicine-bags before them with both hands, they dance forward slowly at first, uttering low guttural sounds as they approach the candidates, their step and voice increasing in energy, until with a violent 'Ough!' they thrust their medicine-

¹ Polak, 'Persien,' vol. ii. p. 245; Vambéry in 'Mem. Anthropol. Soc.' vol. ii. p. 20; Meiners, vol. ii. p. 216.

² Meiners, vol. ii. p. 162.

bags at their breasts. Instantly, as if struck with an electric shock, the candidates fall prostrate on their faces, their limbs extended, their muscles rigid and quivering. Blankets are now thrown over them, and they are suffered to lie thus a few moments; as soon as they show signs of recovering from the shock, they are assisted to their feet and led forward. Medicine-bags are then put in their hands, and medicine-stones in their mouths; they are now medicine men or women, as the case may be, in full communion and fellowship; and they now go round the bower in company with the old members, knocking others down promiscuously by thrusting their medicine-bags at them. A feast and dance to the music of drum and rattle carry on the festival.¹ Another instance may be taken from among the Alfurus of Celebes, inviting Empong Lembej to descend into their midst. The priests chant, the chief priest with twitching and trembling limbs turns his eyes towards heaven; Lembej descends into him, and with horrible gestures he springs upon a board, beats about with a bundle of leaves, leaps and dances, chanting legends of an ancient deity. After some hours another priest relieves him, and sings of another deity. So it goes on day and night till the fifth day, and then the chief priest's tongue is cut, he falls into a swoon like death, and they cover him up. They fumigate with benzoin the piece taken from his tongue, and swing a censer over his body, calling back his soul; he revives and dances about, lively but speechless, till they give him back the rest of his tongue, and with it his power of speech.² Thus, in the religion of uncultured races, the phenomenon of being 'struck' holds so recognized a position that impostors will even counterfeit it. In its morbid nature, its genuine cases at least plainly correspond with the fits which history records among the convulsionnaires of St. Medard and the enthusiasts of the Cevennes. Nor need we go even a gene-

¹ Schoolcraft, 'Indian Tribes,' part iii. p. 286.

² Bastian, 'Mensch,' vol. ii. p. 145. Compare 'Oestl. Asien,' vol. ii. p. 247 (Aracan).

ration back to see symptoms of the same type accepted as signs of grace among ourselves. Medical descriptions of the scenes brought on by fanatical preachers at 'revivals' in England, Ireland, and America, are full of interest to students of the history of religious rites. I will but quote a single case. 'A young woman is described as lying extended at full length; her eyes closed, her hands clasped and elevated, and her body curved in a spasm so violent that it appeared to rest arch-like upon her heels and the back portion of her head. In that position she lay without speech or motion for several minutes. Suddenly she uttered a terrific scream, and tore handfuls of hair from her uncovered head. Extending her open hands in a repelling attitude of the most appalling terror, she exclaimed, 'Oh, that fearful pit!' During this paroxysm three strong men were hardly able to restrain her. She extended her arms on either side, clutching spasmodically at the grass, shuddering with terror, and shrinking from some fearful inward vision; but she ultimately fell back exhausted, nerveless, and apparently insensible.'¹ Such descriptions carry us far back in the history of the human mind, showing modern men still in ignorant sincerity producing the very fits and swoons to which for untold ages savage tribes have given religious import. These manifestations in modern Europe indeed form part of a revival of religion, the religion of mental disease.

From this series of rites, practical with often harmful practicality, we turn to a group of ceremonies whose characteristic is picturesque symbolism. In discussing sun-myth and sun-worship, it has come into view how deeply the association in men's minds of the east with light and warmth, life and happiness and glory, of the west with darkness and chill, death and decay, has from remote ages rooted itself in religious belief. It will illustrate and confirm this view to observe how the same symbolism of east and west has taken shape in actual ceremony, giving rise to a series of practices

¹ D. H. Tuke in 'Journal of Mental Science,' Oct. 1870, p. 368.

concerning the posture of the dead in their graves and the living in their temples, practices which may be classed under the general heading of Orientation.

While the setting sun has shown to men, from savage ages onward, the western region of death, the rising sun has displayed a scene more hopeful, an eastern home of deity. It seems to be the working out of the solar analogy, on the one hand in death as sunset, on the other in new life as sunrise, that has produced two contrasted rules of burial, which agree in placing the dead in the sun's path, the line of east and west. Thus the natives of Australia have in some districts well-marked thoughts of the western land of the dead, yet the custom of burying the dead sitting with face to the east is also known among them.¹ The Samoans and Fijians, agreeing that the land of the departed lies in the far west, bury the corpse lying with head east and feet west;² the body would but have to rise and walk straight onward to follow its soul home. This idea is stated explicitly among the Winnebagos of North America; they will sometimes bury a dead man sitting up to the breast in a hole in the ground, looking westward; or graves are dug east and west, and the bodies laid in them with the head eastward, with the motive 'that they may look towards the happy land in the west.'³ With these customs may be compared those of certain South American tribes. The Yumanas bury their dead bent double with faces looking toward the heavenly region of the sunrise, the home of their great good deity, who they trust will take their souls with him to his dwelling;⁴ the Guarayos bury the corpses with heads turned to the east, for it is in the eastern sky that their god Tamoi, the Ancient of Heaven, has his happy hunting-grounds where the dead will meet again.⁵

¹ Grey, 'Australia,' vol. ii. p. 327.

² Turner, 'Polynesia,' p. 230. Seemann, 'Viti,' p. 151.

³ Schoolcraft, 'Indian Tribes,' part iv. p. 54.

⁴ Martius, 'Ethnog. Amer.' vol. i. p. 485.

⁵ D'Orbigny, 'L'Homme Américain,' vol. ii. pp. 319, 330.

On the other hand the Peruvian custom was to place the dead huddled up in a sitting posture and with faces turned to the west.¹ Barbaric Asia may be represented by the modern Ainos of Yesso, burying the dead lying robed in white with the head to the east, 'because that is where the sun rises;' or by the Tunguz who bury with the head to the west; or by the mediæval Tatars, raising a great mound over the dead, and setting up thereon a statue with face turned toward the east, holding a drinking-cup in his hand before his navel; or by the modern Siamese, who do not sleep with their heads to the west, because it is in this significant position that the dead are burned.² The burial of the dead among the ancient Greeks in the line of east and west, whether according to Athenian custom of the head toward the sunset, or the converse, is another link in the chain of custom.³ Thus it is not to late and isolated fancy, but to the carrying on of ancient and widespread solar ideas, that we trace the well-known legend that the body of Christ was laid with the head toward the west, thus looking eastward, and the Christian usage of digging graves east and west, which prevailed through mediæval times and is not yet forgotten. The rule of laying the head to the west, and its meaning that the dead shall rise looking toward the east, are perfectly stated in the following passage from an ecclesiastical treatise of the 16th century: 'Debet autem quis sic sepeliri, ut capite ad occidentem posito, pedes dirigat ad orientem, in quo quasi ipsa positione orat: et innuit quod promptus est, ut de occasu festinet ad ortum: de mundo ad seculum.'⁴

¹ Rivero and Tschudi, 'Peruvian Antiquities,' p. 202. See also Arbousset and Daumas, 'Voyage,' p. 277 (Kafirs).

² Bickmore, in 'Tr. Eth. Soc.' vol. vii. p. 20. Georgi, 'Reise,' vol. i. p. 266. Gul. de Rubruquis in Hakluyt vol. i. p. 78. Bastian, 'Oestl. Asien,' vol. iii. p. 228.

³ Ælian. Var. Hist. v. 14, vii. 19; Plutarch. Solon, x; Diog. Laert. Solon; Welcker, vol. i. p. 404.

⁴ Beda in Die S. Paschæ. Durand, Rationale Divinorum Officiorum, lib. vii. c. 35-9. Brand, 'Popular Antiquities,' vol. ii. pp. 295, 318.

Where among the lower races sun-worship begins to consolidate itself in systematic ritual, the orientation of the worshipper and the temple becomes usual and distinct. The sun-worshipping Comanches, preparing for the war-path, will place their weapons betimes on the east side of the lodge to receive the sun's first rays; it is a remnant of old solar rite, that the Christianized Pueblo Indians of New Mexico turn to the sun at his rising.¹ It has been already noticed how in old times each morning at sunrise the Sun-chief of the Natchez of Louisiana stood facing the east at the door of his house, and smoked toward the sun first, before he turned to the other three quarters of the world.² The cave-temple of the sun-worshipping Apalaches of Florida had its opening looking east, and within stood the priests on festival days at dawn, waiting till the first rays entered to begin the appointed rites of chant and incense and offering.³ In old Mexico, where sun-worship was the central doctrine of the complex religion, men knelt in prayer towards the east, and the doors of the sanctuaries looked mostly westward.⁴ It was characteristic of the solar worship of Peru that even the villages were habitually built on slopes toward the east, that the people might see and greet the national deity at his rising. In the temple of the sun at Cuzco, his splendid golden disc on the western wall looked out through the eastern door, so that as he rose his first beams fell upon it, reflected thence to light up the sanctuary.⁵

In Asia, the ancient Aryan religion of the sun manifests itself not less plainly in rites of orientation. They have their place in the weary ceremonial routine which the Brah-

¹ Gregg, 'Commerce of Prairies,' vol. i. pp. 270, 273; vol. ii. p. 318.

² Charlevoix, 'Nouvelle France,' vol. vi. p. 178.

³ Rochefort, 'Iles Antilles,' p. 365.

⁴ Clavigero, 'Messico,' vol. ii. p. 24; J. G. Müller, p. 641. See Oviedo, 'Nicaragua,' p. 29.

⁵ J. G. Müller, p. 363; Prescott, 'Peru,' book i. ch. 3. Garcilaso de la Vega, 'Commentarios Reales,' lib. iii. c. 20, says it was at the east end; cf. lib. vi. c. 21 (llama sacrificed with head to east).

man must daily accomplish. When he has performed the dawn ablution, and meditated on the effulgent sun-light which is Brahma, the supreme soul, he proceeds to worship the sun, standing on one foot and resting the other against his ankle or heel, looking toward the east, and holding his hands open before him in a hollow form. At noon, when he has again adored the sun, it is sitting with his face to the east that he must read his daily portion of the Veda; it is looking toward the east that his offering of barley and water must be first presented to the gods, before he turns to north and south; it is with first and principal direction to the east that the consecration of the fire and the sacrificial implements, a ceremony which is the groundwork of all his religious acts, has to be performed.¹ The significance of such reverence paid by adorers of the sun to the glorious eastern region of his rising, may be heightened to us by setting beside it a ceremony of a darker faith, displaying the awe-struck horror of the western home of death. The antithesis to the eastward consecration by the orthodox Brahmans is the westward consecration by the Thugs, worshippers of Kali the death-goddess. In honour of Kali their victims were murdered, and to her the sacred pickaxe was consecrated, wherewith the graves of the slain were dug. At the time of the suppression of Thuggee, Englishmen had the consecration of the pickaxe performed in make-believe in their presence by those who well knew the dark ritual. On the dreadful implement no shadow of any living thing must fall, its consecrator sits facing the west to perform the fourfold washing and the sevenfold passing through the fire, and then, it being proved duly consecrated by the omen of the cocoa-nut divided at a single cut, it is placed on the ground, and the bystanders worship it, turning to the west.²

These two contrasted rites of east and west established

¹ Colebrooke, 'Essays,' vol. i, iv. and v.

² 'Illustrations of the History and Practices of the Thugs,' London, 1837, p. 46.

form. The catechumen was placed with face toward the west, and then commanded to renounce Satan with gestures of abhorrence, stretching out his hands against him, or smiting them together, and blowing or spitting against him thrice. Cyril of Jerusalem, in his 'Mystagogic Catechism,' thus depicts the scene: 'Ye first came into the ante-room of the baptistery, and standing toward the west (*πρὸς τὰς δυσμὰς*) ye were commanded to put away Satan, stretching out your hands as though he were present. . . . And why did ye stand toward the west? It was needful, for sunset is the type of darkness, and he is darkness and has his strength in darkness; therefore symbolically looking toward the west ye renounce that dark and gloomy ruler.' Then turning round to the east, the catechumen took up his allegiance to his new master, Christ. The ceremony and its significance are clearly set forth by Jerome, thus: 'In the mysteries [meaning baptism] we first renounce him who is in the west, and dies to us with our sins; and so, turning to the east, we make a covenant with the Sun of righteousness, promising to be his servants.'¹ This perfect double rite of east and west, retained in the baptismal ceremony of the Greek Church, may be seen in Russia to this day. The orientation of churches and the practice of turning to the east as an act of worship, are common to both Greek and Latin ritual. In our own country they declined from the Reformation, till at the beginning of the present century they seemed falling out of use; since then, however, they have been restored to a certain prominence by the revived mediævalism of our own day. To the student of history, it is a striking example of the connexion of thought and ceremony through the religions of the lower and higher culture, to see surviving in our midst, with meaning dwindled into

¹ Augustin. de Serm. Dom. in Monte, ii. 5. Tertullian. Contra Valentin. iii; Apolog. xvi. Constitutiones Apostolicæ, ii. 57. Cyril. Catech. Mystag. i. 2. Hieronym. in Amos. vi. 14; Bingham, 'Antiquities of Chr. Church,' book viii. ch. 3, book xi. ch. 7, book xiii. ch. 8. J. M. Neale, 'Eastern Church,' part i. p. 356; Romanoff, 'Greco-Russian Church,' p. 67.

symbolism, this ancient solar rite. The influence of the divine Sun upon his rude and ancient worshippers still subsists before our eyes as a mechanical force, acting diamagnetically to adjust the axis of the church and turn the body of the worshipper.

The last group of rites whose course through religious history is to be outlined here, takes in the varied dramatic acts of ceremonial purification or Lustration. With all the obscurity and intricacy due to age-long modification, the primitive thought which underlies these ceremonies is still open to view. It is the transition from practical to symbolic cleansing, from removal of bodily impurity to deliverance from invisible, spiritual, and at last moral evil. Our language follows this ideal movement to its utmost stretch, where such words as cleansing and purification have passed from their first material meaning, to signify removal of ceremonial contamination, legal guilt, and moral sin. What we thus express in metaphor, the men of the lower culture began early to act in ceremony, purifying persons and objects by various prescribed rites, especially by dipping them in and sprinkling them with water, or fumigating them with and passing them through fire. It is the plainest proof of the original practicality of proceedings now passed into formalism, to point out how far the ceremonial lustrations still keep their connexion with times of life when real purification is necessary, how far they still consist in formal cleansing of the new-born child and the mother, of the man-slayer who has shed blood, or the mourner who has touched a corpse. In studying the distribution of the forms of lustration among the races of the world, while allowing for the large effect of their transmission from religion to religion, and from nation to nation, we may judge that their diversity of detail and purpose scarcely favours a theory of their being all historically derived from one or even several special religions of the ancient world. They seem more largely to exemplify independent working out, in different directions, of an idea common to mankind at large. This view may

of lustration of infants, the purifications by fire have the most importance ethnologically, not because this proceeding is more natural to the savage mind than that of bathing or sprinkling with water, but because this latter ceremony may have been imitated from Christian baptism. Thus, while there is nothing to prevent our supposing some rites of baptism among the ruder tribes to be of native origin, it seems unsafe to assert this in any individual case.

The purification of women at childbirth, &c., is ceremonially practised by the lower races under circumstances which do not suggest adoption from more civilized nations. The seclusion and lustration among North American Indian tribes have been compared with those of the Levitical law, but the resemblance is not remarkably close, and belongs rather to a stage of civilization than to the ordinance of a particular nation. It is a good case of independent development in such customs, that the rite of putting out the fires and kindling 'new fire' on the woman's return is common to the Iroquois and Sioux in North America,¹ and the Basutos in South Africa. These latter have a well-marked rite of lustration by sprinkling, performed on girls at womanhood.² The Hottentots considered mother and child unclean till they had been washed and smeared after the uncleanly native fashion.³ Lustrations with water were usual in West Africa.⁴ Tatar tribes in Mongolia used bathing, while in Siberia the custom of leaping over a fire answered the purpose of purification.⁵ The Mantras of the Malay Peninsula have made the bathing of the mother after

vol. ii. p. 279 (Watje); 'Anthropological Review,' Nov. 1864, p. 243 (Mpongwe); Barker-Webb and Berthelot, vol. ii. p. 163 (Tenerife).

¹ Schoolcraft, 'Indian Tribes,' part i. p. 261; part iii. p. 243, &c. Charlevoix, 'Nouvelle France,' vol. v. p. 425. Wilson in 'Tr. Eth. Soc.' vol. iv. p. 294.

² Casalis, 'Basutos,' p. 267.

³ Kolben, vol. i. pp. 273, 283.

⁴ Bosman, in Pinkerton, vol. xvi. pp. 423, 527; Meiners, vol. ii. pp. 107, 463.

⁵ Pallas, 'Mongolische Völkerschaften,' vol. i. p. 166, &c.; Strahlenberg, 'Siberia,' p. 97.

childbirth into a ceremonial ordinance.¹ It is so among the indigenes of India, where both in northern and southern districts the naming of the child comes into connexion with the purification of the mother, both ceremonies being performed on the same day.² Without extending further this list of instances, it is sufficiently plain that we have before us the record of a practical custom becoming consecrated by traditional habit, and making its way into the range of religious ceremony.

Much the same may be said of the purification of savage and barbaric races on occasion of contamination by bloodshed or funeral. In North America, the Dacotas use the vapour-bath not only as a remedy, but also for the removal of ceremonial uncleanness, such as is caused by killing a person, or touching a dead body.³ So among the Navajos, the man who has been deputed to carry a dead body to burial, holds himself unclean until he has thoroughly washed himself in water prepared for the purpose by certain ceremonies.⁴ In Madagascar, no one who has attended a funeral may enter the palace courtyard till he has bathed, and in all cases there must be an ablution of the mourner's garments on returning from the grave.⁵ Among the Basutos of South Africa, warriors returning from battle must rid themselves of the blood they have shed, or the shades of their victims would pursue them and disturb their sleep. Therefore they go in procession in full armour to the nearest stream to wash, and their weapons are washed also. It is usual in this ceremony for a sorcerer higher up the stream to put in some magical ingredient, such as he also uses in the preparation of the holy water which is sprinkled over the people with a beast's tail at the frequent public purifications. These Basutos, moreover, use fumigation with burning wood to purify growing corn, and cattle taken from the

¹ Bourien in 'Tr. Eth. Soc.' vol. iii. p. 81.

² Dalton in 'Tr. Eth. Soc.' vol. vi. p. 22 ; Shortt, *ibid.* vol. iii. p. 375.

³ Schoolcraft, 'Indian Tribes,' part i. p. 255.

⁴ Brinton, 'Myths of New World,' p. 127.

⁵ Ellis, 'Madagascar,' vol. i. p. 241 ; see pp. 407, 419.

enemy. Fire serves for purification in cases too trifling to require sacrifice ; thus when a mother sees her child walk over a grave, she hastens to call it, makes it stand before her, and lights a small fire at its feet.¹ The Zulus, whose horror of a dead body will induce them to cast out and leave in the woods their sick people, at least strangers, purify themselves by an ablution after a funeral. It is to be noticed that these ceremonial practices have come to mean something distinct from mere cleanliness. Kaffirs who will purify themselves from ceremonial uncleanness by washing, are not in the habit of washing themselves or their vessels for ordinary purposes, and the dogs and the cockroaches divide between them the duty of cleaning out the milk-baskets.² Mediæval Tatar tribes, some of whom had conscientious scruples against bathing, have found passing through fire or between two fires a sufficient purification, and the household stuff of the dead was lustrated in this latter way.³

In the organized nations of the semi-civilized and civilized world, where religion shapes itself into elaborate and systematic schemes, the practices of lustration familiar to the lower culture now become part of stringent ceremonial systems. It seems to be at this stage of their existence that they often take up in addition to their earlier ceremonial significance an ethical meaning, absent or all but absent from them at their first appearance above the religious horizon. This will be made evident by glancing over the ordinances of lustration in the great national religions of history. It will be well to notice first the usages of two semi-civilized nations of America, which, though they have scarcely produced practical effect on civilization at large, give valuable illustration of a transition period in culture, leaving apart the obscure question of their special civiliza-

¹ Casalis, 'Basutos,' p. 258.

² Grout, 'Zulu-land,' p. 147 ; Backhouse, 'Mauritius and S. Africa,' pp. 213, 225.

³ Bastian, 'Mensch,' vol. iii. p. 75 ; Rubruquis, in Pinkerton, vol. vii. p. 82 ; Plano Carpini in Hakluyt, vol. i. p. 37.

tion having been influenced in early or late times from the Old World.

In the religion of Peru, lustration is well-marked and characteristic. On the day of birth, the water in which the child had been washed was poured into a hole in the ground, charms being repeated by a wizard or priest; an excellent instance of the ceremonial washing away of evil influences. The naming of the child was also more or less generally accompanied with ceremonial washing, as in districts where at two years old it was weaned, baptized, had its hair ceremonially cut with a stone knife, and received its child-name; Peruvian Indians still cut off a lock of the child's hair at its baptism. Moreover, the significance of lustration as removing guilt is plainly recorded in ancient Peru; after confession of guilt, an Inca bathed in a neighbouring

was then that the toy instruments of war or craft or household labour were placed in the boy's or girl's hand (a custom singularly corresponding with one usual in China), and the other children, instructed by their parents, gave the newcomer its child-name, here again to be replaced by another at manhood or womanhood. There is nothing unlikely in the statement that the child was also passed four times through the fire, but the authority this is given on is not sufficient. The religious character of ablution is well shown in Mexico by its forming part of the daily service of the priests. Aztec life ended as it had begun, with ceremonial lustration; it was one of the funeral ceremonies to sprinkle the head of the corpse with the lustral water of this life.¹

Among the nations of East Asia, and across the more civilized Turanian districts of Central Asia, ceremonial lustration comes frequently into notice; but it would often bring in difficult points of ethnography to attempt a general judgment how far these may be native local rites, and how far ceremonies adopted from foreign religious systems. As examples may be mentioned in Japan the sprinkling and naming of the child at a month old, and other lustrations connected with worship;² in China the religious ceremony at the first washing of the three days' old infant, the lifting of the bride over burning coals, the sprinkling of holy-water over sacrifices and rooms and on the mourners after a funeral;³ in Birma the purification of the mother by fire, and the annual sprinkling-festival.⁴ Within the range of Buddhism in its Lamaist form, we find such instances as the Tibetan and

¹ Sahagun, 'Nueva España,' lib. vi; Torquemada, 'Monarquía Indiana,' lib. xii; Clavigero, vol. ii. pp. 39, 86, &c.; Humboldt, 'Vues des Cordillères,' Mendoza Cod.; J. C. Müller, p. 652.

² Siebold, 'Nippon,' v. p. 22; Kempfer, 'Japan,' ch. xiii. in Pinkerton, vol. vii.

³ Doolittle, 'Chinese,' vol. i. p. 120, vol. ii. p. 273. Davis, vol. i. p. 269.

⁴ Bastian, 'Oestl. Asien,' vol. ii. p. 247; Meiners, vol. ii. p. 106; Symes in Pinkerton, vol. ix. p. 435.

Mongol lustration of the child a few days after birth, the lama blessing the water and immersing the child thrice, and giving its name; the Buract consecration by threefold washing; the Tibetan ceremony where the mourners returning from the funeral stand before the fire, wash their hands with warm water over the hot coals, and fumigate themselves thrice with proper formulas.¹ With this infant baptism of Tibetans and Mongols may be compared the rite of their ethnological kinsfolk in Europe. The Lapps in their semi-Christianized state had a private form of baptism, in which a new name was given with a three-fold sprinkling and washing with warm water where mystic alder-twigs were put; this ceremony they called by the name of 'laugo' or bathing, a word not of Lapp but Scandinavian origin; it might be repeatedly performed, and was considered a thoroughly native Lapp proceeding, utterly distinct from the Christian baptism to which the Lapps also conformed.² It is, however, the easiest ethnographic explanation of these two baptismal ceremonies in Central Asia and Northern Europe, to suppose imitation of Christianity either entirely bringing in a new rite, or adapting a previous native one.

Other Asiatic districts show lustration in more compact and characteristic religious developments. The Brahman leads a life marked by recurring ceremonial purification, from the time when his first appearance in the world brings uncleanness on the household, requiring ablution and clean garments to remove it, and thenceforth through his years from youth to old age, where bathing is a main part of the long minute ceremonial of daily worship, and further washings and aspersions enter into more solemn religious acts, till at last the day comes when his kinsfolk, on their way home from his uneral, cleanse themselves by a final bath

¹ Köppen, 'Religion des Buddha,' vol. ii. p. 320; Bastian, 'Psychologie,' pp. 151, 211, 'Mensch,' vol. ii. p. 499.

² Leems, 'Lapland,' in Pinkerton, vol. i. p. 483; Klemm, 'Cultur-Gesch.' vol. iii. p. 77.

from their contamination by his remains. For the means of some of his multifarious lustrations the Hindu has recourse to the sacred cow, but his more frequent medium of removing uncleanness of body and soul is water, the divine waters to which he prays, 'Take away, O Waters, whatsoever is wicked in me, what I have done by violence or curse, and untruth!' ¹ The Parsi religion prescribes a system of lustrations which well shows its common origin with that of Hinduism by its similar use of cow's urine and of water. Bathing or sprinkling with water, or applications of 'nirang' washed off with water, form part of the daily religious rites, as well as of such special ceremonies as the naming of the new-born child, the putting on of the sacred cord, the purification of the mother after childbirth, the purification of him who has touched a corpse, when the unclean demon, driven by sprinkling of the good water from the top of the head and from limb to limb, comes forth at the left toe and departs like a fly to the evil region of the north. It is, perhaps, the influence of this ancestral religion, even more than the actual laws of Islam, that makes the modern Persian so striking an example of the way in which ceremony may override reality. It is rather in form than in fact that his cleanliness is next to godliness. He carries the principle of removing legal uncleanness by ablution so far, that a holy man will wash his eyes when they have been polluted by the sight of an infidel. He will carry about a water-pot with a long spout for his ablutions, yet he depopulates the land by his neglect of the simplest sanitary rules, and he may be seen by the side of the little tank where scores of people have been in before him, obliged to clear with his hand a space in the foul scum on the water, before he plunges in to obtain ceremonial purity.²

¹ Ward, 'Hindoos,' vol. ii. pp. 96, 246, 337; Colebrooke, 'Essays,' vol. ii. Wuttke, 'Gesch. des Heidenthums,' vol. ii. p. 378. 'Rig-Veda,' i. 22, 23.

² Avesta, Vendidad, v.-xii; Lord, in Pinkerton, vol. viii. p. 570; Naoroji, 'Parsee Religion;' Polak, 'Persien,' vol. i. p. 355, &c., vol. ii. p. 271. Meiners, vol. ii. p. 125.

Over against the Aryan rites of lustration in the religions of Asia, may be set the well-known types in the religions of classic Europe. At the Greek amphidromia, when the child was about a week old, the women who had assisted at the birth washed their hands, and afterwards the child was carried round the fire by the nurse, and received its name ; the Roman child received its prænomen with a lustration at about the same age, and the custom is recorded of the nurse touching its lips and forehead with spittle. To wash before an act of worship was a ceremony handed down by Greek and Roman ritual through the classic ages : *καθαπαῖς δὲ δρόσοις, ἀφὺδραράμενοι στείχετε ναούς* — *eo lavatum, ut sacrificem*. The holy-water mingled with salt, the holy-water vessel at the temple entrance, the brush to sprinkle the worshippers, all belong to classic antiquity. Romans, their flocks and herds and their fields, were purified from disease and other ill by lustrations which show perfectly the equivalent nature of water and fire as means of purification ; the passing of flocks and shepherds through fires, the sprinkling water with laurel branches, the fumigating with fragrant boughs and herbs and sulphur, formed part of the rustic rites of the Palilia. Bloodshed demanded the lustral ceremony. Hektor fears to pour with unwashed hands the libation of dark wine, nor may he pray bespattered with gore to cloud-wrapped Zeus ; Æneas may not touch the household gods till cleansed from slaughter by the living stream. It was with far changed thought that Ovid wrote his famous reproof of his too-easy countrymen, who fancied that water could indeed wash off the crime of blood :—

‘ Ah nimium faciles, qui tristia crimina cædis
Fluminea tolli posse putetis aqua.’

Thus, too, the mourner must be cleansed by lustration from the contaminating presence of death. At the door of the Greek house of mourning was set the water-vessel, that those who had been within might sprinkle themselves and be clean ; while the mourners returning from a Roman

funeral, aspersed with water and stepping over fire, were by this double process made pure.¹

The ordinances of purification in the Levitical law relate especially to the removal of legal uncleanness connected with childbirth, death, and other pollutions. Washing was prescribed for such purposes, and also sprinkling with water of separation, water mingled with the ashes of the red heifer. Ablution formed part of the consecration of priests, and without it they might not serve at the altar nor enter the tabernacle. In the later times of Jewish national history, perhaps through intercourse with nations whose lustrations entered more into the daily routine of life, ceremonial washings were multiplied. It seems also that in this period must be dated the ceremony which in after ages has held so great a place in the religion of the world, their rite of baptism of proselytes.² The Moslem lustrations are ablutions with water, or in default with dust or sand, performed partially before prayer, and totally on special days or to remove special uncleanness. They are strictly religious acts, belonging in principle to prevalent usage of Oriental religion; and their details, whether invented or adopted as they stand in Islam, are not carried down from Judaism or Christianity.³ The rites of lustration which have held and hold their places within the pale of Christianity are in well-marked historical connexion with Jewish and Gentile ritual. Purification by fire has only appeared as an actual ceremony

¹ Details in Smith's 'Dic. of Gr. and Rom. Ant.' and Pauly, 'Real-Encyclopedie,' s. v. 'amphidromia,' 'lustratio,' 'sacrificium,' 'funus'; Meiners, 'Gesch. der Religionen,' book vii; Lomeyer, 'De Veterum Gentium Lustrationibus'; Montfaucon, 'L'Antiquité Expliquée,' &c. Special passages: Homer, *Il.* vi. 266; Eurip. *Ion.* 96; Theocrit. xxiv. 95; Virg. *Æn.* ii. 719; Plaut. *Aulular.* iii. 6; Pers. *Sat.* ii. 31; Ovid. *Fast.* i. 669, ii. 45, iv. 727; Festus, s. v. 'aqua et ignis,' &c. The obscure subject of lustration in the mysteries is here left untouched.

² Ex. xxix. 4, xxx. 18, xl. 12; Lev. viii. 6, xiv. 8, xv. 5, xxii. 6; Numb. xix. &c.; Lightfoot in 'Works,' vol. xi.; Browne in Smith's 'Dic. of the Bible,' s. v. 'baptism'; Calmet, 'Dic.' &c.

³ Reland, 'De Religione Mohammedanica'; Lane, 'Modern Eg.' vol. i. p. 98, &c.

among some little-known Christian sects, and in the European folk-lore custom of passing children through or over fire, if indeed we can be sure that this rite is lustral and not sacrificial.¹ The usual medium of purification is water. Holy water is in full use through the Greek and Roman churches. It blesses the worshipper as he enters the temple, it cures disease, it averts sorcery from man and beast, it drives demons from the possessed, it stops the spirit-writer's pen, it drives the spirit-moved table it is sprinkled upon to dash itself frantically against the wall; at least these are among the powers attributed to it, and some of the most striking of them have been lately vouched for by papal sanction. This lustration with holy water so exactly continues the ancient classic rite, that its apologists are apt to explain the correspondence by arguing that Satan stole it for his own wicked ends.² Catholic ritual follows ancient sacrificial usage in the priest's ceremonial washing of hands before mass. The priest's touching with his spittle the ears and nostrils of the infant or catechumen, saying, 'Ephphetha,' is obviously connected with passages in the Gospels; its adoption as a baptismal ceremony has been compared, perhaps justly, with the classical lustration by spittle.³ Finally, it has but to be said that ceremonial purification as a Christian act centres in baptism by water, that symbol of initiation of the convert which history traces from the Jewish rite to that of John the Baptist, and thence to the Christian ordinance. Through later ages adult baptism carries on the Jewish ceremony of the admission of the proselyte, while infant baptism combines this with the lustration of the new-born infant. Passing through a range of meaning such as separates the sacrament of the Roman

¹ Bingham, 'Antiquities of Christian Church,' book xi. ch. 2. Grimm, 'Deutsche Mythologie,' p. 592; Leslie, 'Early Races of Scotland,' vol. i. p. 113; Pennant, in Pinkerton, vol. iii. p. 383.

² *Rituale Romanum*; Gaume, 'L'Eau Bénite'; Middleton, 'Letter from Rome,' &c.

³ *Rituale Romanum*. Bingham, book x. ch. 2, book xv. ch. 3. See Mark vii. 34, viii. 23; John ix. 6.

centurion from the sacrament of the Roman cardinal, becoming to some a solemn symbol of new life and faith, to some an act in itself of supernatural efficacy, the rite of baptism has remained almost throughout the Christian world the outward sign of the Christian profession.

In considering the present group of religious ceremonies, their manifestations in the religions of the higher nations have been but scantily outlined in comparison with their rudimentary forms in the lower culture. Yet this reversal of the proportions due to practical importance in no way invalidates, but rather aids, the ethnographic lessons to be drawn by tracing their course in history. Through their varied phases of survival, modification, and succession, they have each in its own way brought to view the threads of continuity which connect the faiths of the lower with the faiths of the higher world; they have shown how hardly the civilized man can understand the religious rites even of his own land without knowledge of the meaning, often the widely unlike meaning, which they bore to men of distant ages and countries, representatives of grades of culture far different from his.

CHAPTER XIX.

CONCLUSION.

Practical results of the study of Primitive Culture—Its bearing least upon Positive Science, greatest upon Intellectual, Moral, Social, and Political Philosophy—Language—Mythology—Ethics and Law—Religion—Action of the Science of Culture, as a means of furthering progress and removing hindrance, effective in the course of Civilization.

It now remains, in bringing to a close these investigations on the relation of primitive to modern civilization, to urge the practical import of the considerations raised in their course. Granted that archæology, leading the student's mind back to remotest known conditions of human life, shows such life to have been of unequivocally savage type; granted that the rough-hewn flint hatchet, dug out from amidst the bones of mammoths in a drift gravel-bed to lie on an ethnologist's writing-table, is to him a very type of primitive culture, simple yet crafty, clumsy yet purposeful, low in artistic level yet fairly started on the ascent toward highest development—what then? Of course the history and præ-history of man take their proper places in the general scheme of knowledge. Of course the doctrine of the world-long evolution of civilization is one which philosophic minds will take up with eager interest, as a theme of abstract science. But beyond this, such research has its practical side, as a source of power destined to influence the course of modern ideas and actions. To establish a connexion between what uncultured ancient men thought and did, and what cultured modern men think and do, is not a matter of inapplicable theoretic knowledge, for it raises the issue, how far are modern opinion and conduct

based on the strong ground of soundest modern knowledge, or how far only on such knowledge as was available in the earlier and ruder stages of culture where their types were shaped. It has to be maintained that the early history of man has its bearing, almost ignored as that bearing has been by those whom it ought most stringently to affect, on some of the deepest and most vital points of our intellectual, industrial, and social state.

Even in advanced sciences, such as relate to measure and force and structure in the inorganic and organic world, it is at once a common and a serious error to adopt the principle of letting bygones be bygones. Were scientific systems the oracular revelations they sometimes all but pretend to be, it might be justifiable to take no note of the condition of mere opinion or fancy that preceded them. But the investigator who turns from his modern text-books to the antiquated dissertations of the great thinkers of the past, gains from the history of his own craft a truer view of the relation of theory to fact, learns from the course of growth in each current hypothesis to appreciate its *raison d'être* and full significance, and even finds that a return to older starting-points may enable him to find new paths, where the modern track seems stopped by impassable barriers. It is true that rudimentary conditions of arts and sciences are often rather curious than practically instructive, especially because the modern practitioner has kept up, as mere elementary processes, the results of the ancient or savage man's most strenuous efforts. Perhaps our tool-makers may not gain more than a few suggestive hints from a museum of savage implements, our physicians may only be interested in savage recipes so far as they involve the use of local drugs, our mathematicians may leave to the infant-school the highest flights of savage arithmetic, our astronomers may only find in the star-craft of the lower races an uninformative combination of myth and commonplace. But there are departments of knowledge, of not less consequence than mechanics and medicine, arithmetic and

The development of language between its savage and cultured stages has been made in its details, scarcely in its principle. It is not too much to say that half the vast defect of language as a method of utterance, and half the vast defect of thought as determined by the influence of language, are due to the fact that speech is a scheme worked out by the rough and ready application of material metaphor and imperfect analogy, in ways fitting rather the barbaric education of those who formed it, than our own. Language is one of those intellectual departments in which we have gone too little beyond the savage stage, but are still as it were hacking with stone celts and twirling laborious friction-fire. Metaphysical speculation, again, has been one of the potent influences on human conduct, and although its rise, and one may almost say also its decline and fall, belong to comparatively civilized ages, yet its connexion with lower stages of intellectual history may to some extent be discerned. For example, attention may be recalled to a special point brought forward in this work, that one of the greatest of metaphysical doctrines is a transfer to the field of philosophy from the field of religion, made when philosophers familiar with the conception of object-phantoms used this to provide a doctrine of thought, thus giving rise to the theory of ideas. Far more fully and distinctly, the study of the savage and barbaric intellect opens to us the study of Mythology. The evidence here brought together as to the relation of the savage to the cultured mind in the matter of mythology has, I think, at any rate justified this claim. With a consistency of action so general as to amount to mental law, it is proved that among the lower races all over the world the operation of outward events on the inward mind leads not only to statement of fact, but to formation of myth. It gives no unimportant clues to the student of mental history, to see by what regular processes myths are generated, and how, growing by wear and increasing in value at secondhand, they pass into pseudo-historic legend. Poetry is full of myth, and he who will

and that he shall treat it as an accretion to be deducted from professed history, whenever it is recognized by the tests of being decidedly against evidence as fact, and at the same time clearly explicable as myth. It is from the ethnographic study of savage and barbaric races that the knowledge of the general laws of myth-development, required for the carrying out of this critical process, may be best or must necessarily be gained.

The two vast united provinces of Morals and Law have been as yet too imperfectly treated on a general ethnographic scheme, to warrant distinct statement of results. Yet thus much may be confidently said, that where the ground has been even superficially explored, every glimpse reveals treasures of knowledge. It is already evident that enquirers who systematically trace each department of moral and legal institutions from the savage through the barbaric and into the civilized condition of mankind, thereby introduce into the scientific investigations of these subjects an indispensable element which merely theoretical writers are apt unscrupulously to dispense with. The law or maxim which a people at some particular stage of its history might have made fresh, according to the information and circumstance of the period, is one thing. The law or maxim which did in fact become current among them by inheritance from an earlier stage, only more or less modified to make it compatible with the new conditions, is another and far different thing. Ethnography is required to bridge over the gap between the two, a very chasm where the arguments of moralists and legists are continually falling in, to crawl out maimed and helpless. Within modern grades of civilization this historical method is now becoming more and more accepted. It will not be denied that English law has acquired, by modified inheritance from past ages, a theory of primogeniture and a theory of real estate which are so far from being products of our own times that we must go back to the middle ages for anything like a satisfactory explanation of them; and as for more absolute

survival, did not Jewish disabilities stand practically, and the wager of battle nominally, in our law of not many years back? But the point to be pressed here is, that the development and survival of law are processes that did not first come into action within the range of written codes of comparatively cultured nations. Admitted that civilized law requires its key from barbaric law; it must be borne in mind that the barbarian lawgiver too was guided in judgment not so much by first principles, as by a reverent and often stupidly reverent adherence to the tradition of earlier and yet ruder ages.

Nor can these principles be set aside in the scientific study of moral sentiment and usage. When the ethical systems of mankind, from the lowest savagery upward, have been analyzed and arranged in their stages of evolution, then ethical science, no longer vitiated by too exclusive application to particular phases of morality taken unreasonably as representing morality in general, will put its methods to fair trial on the long and intricate world-history of right and wrong.

In concluding a work of which full half is occupied by evidence bearing on the philosophy of religion, it may well be asked, how does all this array of facts stand toward the theologian's special province? That the world sorely needs new evidence and method in theology, the state of religion in our own land bears witness. Take English Protestantism as a central district of opinion, draw an ideal line through its centre, and English thought is seen to be divided as by a polarizing force extending to the utmost limits of repulsion. On one side of the dividing line stand such as keep firm hold on the results of the 16th century reformation, or seek yet more original canons from the first Christian ages; on the other side stand those who, refusing to be bound by the doctrinal judgments of past centuries, but introducing modern science and modern criticism as new factors in theological opinion, are eagerly pressing toward a new reformation. Outside these narrower limits, extremers

partizans occupy more distant ground on either side. On the one hand the Anglican blends gradually into the Roman scheme, a system so interesting to the ethnologist for its maintenance of rites more naturally belonging to barbaric culture; a system so hateful to the man of science for its suppression of knowledge, and for that usurpation of intellectual authority by a sacerdotal caste which has at last reached its climax, now that an aged bishop can judge, by infallible inspiration, the results of researches whose evidence and methods are alike beyond his knowledge and his mental grasp. On the other hand, intellect, here trampled under foot of dogma, takes full revenge elsewhere, even within the domain of religion, in those theological districts where reason takes more and more the command over hereditary belief, like a mayor of the palace superseding a nominal king. In yet farther ranges of opinion, religious authority is simply deposed and banished, and the throne of absolute reason is set up without a rival even in name; in secularism the feeling and imagination which in the religious world are bound to theological belief, have to attach themselves to a positive natural philosophy, and to a positive morality which shall of its own force control the acts of men. Such, then, is the boundless divergence of opinion among educated citizens of an enlightened country, in an age scarcely approached by any former age in the possession of actual knowledge and the strenuous pursuit of truth as the guiding principle of life. Of the causes which have brought to pass so perplexed a condition of public thought, in so momentous a matter as theology, there is one, and that a weighty one, which demands mention here. It is the partial and one-sided application of the historical method of enquiry into theological doctrines, and the utter neglect of the ethnographical method which carries back the historical into remoter and more primitive regions of thought. Looking at each doctrine by itself and for itself, as in the abstract true or untrue, theologians close their eyes to the instances which history is ever holding up before them, that one phase

of a religious belief is the outcome of another, that in all times religion has included within its limits a system of philosophy, expressing its more or less transcendental conceptions in doctrines which form in any age their fittest representatives, but which doctrines are liable to modification in the general course of intellectual change, whether the ancient formulas still hold their authority with altered meaning, or are themselves reformed or replaced. Christendom furnishes evidence to establish this principle, if for example we will but candidly compare the educated opinion of Rome in the 5th with that of London in the 19th century, on such subjects as the nature and functions of soul, spirit, deity, and judge by the comparison in what important respects the philosophy of religion has come to differ even among men who represent in different ages the same great principles of faith. The general study of the ethnography of religion, through all its immensity of range, seems to countenance the theory of evolution in its highest and widest sense. In the treatment of some of its topics here, I have propounded special hypotheses as to the order in which various stages of doctrine and rite have succeeded one another in the history of religion. Yet how far these particular theories may hold good, seems even to myself a minor matter. The essential part of the ethnographic method in theology lies in admitting as relevant the compared evidence of religion in all stages of culture. The action of such evidence on theology proper is in this wise, that a vast proportion of doctrines and rites known among mankind are not to be judged as direct products of the particular religious systems which give them sanction, for they are in fact more or less modified results adopted from previous systems. The theologian, as he comes to deal with each element of belief and worship, ought to ascertain its place in the general scheme of religion. Should the doctrine or rite in question appear to have been transmitted from an earlier to a later stage of religious thought, then it should be tested, like any other point of culture, as to its place in development.

The question has to be raised, to which of these three categories it belongs:—is it a product of the earlier theology, yet sound enough to maintain a rightful place in the later?—is it derived from a cruder original, yet so modified as to become a proper representative of more advanced views?—is it a survival from a lower stage of thought, imposing on the credit of the higher by virtue not of inherent truth but of ancestral belief? These are queries the very asking of which starts trains of thought which candid minds should be encouraged to pursue, leading as they do toward the attainment of such measure of truth as the intellectual condition of our age fits us to assimilate. In the scientific study of religion, which now shows signs of becoming for many a year an engrossing subject of the world's thought, the decision must not rest with a council in which the theologian, the metaphysician, the biologist, the physicist, exclusively take part. The historian and the ethnographer must be called upon to show the hereditary standing of each opinion and practice, and their enquiry must go back as far as antiquity or savagery can show a vestige, for there seems no human thought so primitive as to have lost its bearing on our own thought, nor so ancient as to have broken its connexion with our own life.

It is our happiness to live in one of those eventful periods of intellectual and moral history, when the oft-closed gates of discovery and reform stand open at their widest. How long these good days may last, we cannot tell. It may be that the increasing power and range of the scientific method, with its stringency of argument and constant check of fact, may start the world on a more steady and continuous course of progress than it has moved on heretofore. But if history is to repeat itself according to precedent, we must look forward to stiffer duller ages of traditionalists and commentators, when the great thinkers of our time will be appealed to as authorities by men who slavishly accept their tenets, yet cannot or dare not follow their methods through better evidence to higher ends. In either case, it is for those

among us whose minds are set on the advancement of civilization, to make the most of present opportunities, that even when in future years progress is arrested, it may be arrested at the higher level. To the promoters of what is sound and reformers of what is faulty in modern culture, ethnography has double help to give. To impress men's minds with a doctrine of development, will lead them in all honour to their ancestors to continue the progressive work of past ages. to continue it the more vigorously because light has increased in the world, and where barbaric hordes groped blindly, cultured men can often move onward with clear view. It is a harsher, and at times even painful, office of ethnography to expose the remains of crude old culture which have passed into harmful superstition, and to mark these out for destruction. Yet this work, if less genial, is not less urgently needful for the good of mankind. Thus, active at once in aiding progress and in removing hindrance, the science of culture is essentially a reformer's science.

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